UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association — English Language Edition

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CARDINAL TISSERANT'S JUBILEE — A TRIBUTE

There are privileged places in this world where remembrances of an illustrious past are zealously preserved. The province of Lorraine, whose heights have been eulogized by Maurice Barrès, is one of those regions where faithfulness to the ancestral religion has been kept alive and glorious. Nevertheless, this attachment to its traditions does not suffice to explain the genius proper to this French province which for a long time remained the frontier of an Empire and a European crossroads. Thanks to this exceptional situation, its inhabitants are more alive to international problems and more inclined to a well defined universality.

It is this very breadth of view and this truly catholic mentality which distinguish the French prelate whom the successor of Peter has chosen to preside over the destinies of the Eastern Church and to govern one of the oldest dioceses of Italy. Eugene Cardinal Tisserant, who was born on March 24, 1884, at Nancy, is indeed a privileged son of that land of Lorraine with its far-reaching horizons, where the sense of reality is allied to the most exquisite comprehension of those problems which from East to West divide the people of a world called to unite itself under the shepherd's staff of our Lord Jesus Christ.

It was by a series of providential circumstances, as we know, that the future Cardinal was prepared in a striking fashion for the office which makes him now the second ranking personage of the Church. After having terminated his secondary studies at Collège Saint Sigisbert, Eugene Tisserant, with a propensity for chemistry, took up a course of studies at the Faculté of Nancy, and even as a youth realized the great importance of scientific research for the evolution of the modern world. However, feeling himself called to a higher vocation, he entered the seminary of his native city where under the direction of eminent professors he was not slow to dedicate himself earnestly to the new disciplines proposed to him. One of his teachers, Abbé Ruch, quick to see the talent of the young seminarian, inclined him in the direction of Oriental studies; and in these he was to excel from the first. Later in order to render him better equipped to serve the Church, his superiors sent him to Jerusalem so that he might perfect his Biblical formation at the school of Père Lagrange.

His sojourn in the Holy Land from 1904 to 1906 placed him in direct contact with that East to which he was to consecrate the greater part of his life as an apostle and as a scholar. Returning to France to carry out his military service, he completed his preparation for the priesthood at the Institut Catholique in Paris and in the practical school of higher studies. Even at this early stage in his career, his works on the Elephantine Papyrus and on an Arab translation of Schenudi revealed the mastery of the young scholar.

Ordained priest at Nancy on August 4, 1907, Abbé Tisserant had the happiness of seeing thus crowned the great dream of his youth and the dedication of himself to God for life. Destined to carry out his intellectual apostolate on a higher plane, he was not to have the opportunity of exercising his professorship in his native country: for in 1908 he was called to Rome to occupy the chair of Assyriology at the Apolinaris College and at the same time to take up his duties as scriptor at the Vatican Library (1). Entrusted at this time with drawing up the catalogues of the Arabian manuscripts belonging to the Borgia collection, he was able to devote himself to a scientific activity of the richest kind. A study undertaken with the most painstaking investigation on the Ethiopian version of the apocryphal *Ascension of Isaias* attracted the attention of scholars and furthered his reputation as a young savant. A few years later in 1914, his *Specimina codicum orientalium* revealed his exceptional skill in the domain of Oriental paleography.

It was at this period of his life that first World War broke out, and Eugene Tisserant, mobilized as a second lieutenant in the French Army, fulfilled his patriotic duty with the seriousness and enthusiasm of a true Lorrainian. His valor was duly recognized by his military superiors who bestowed on him the *Croix de Guerre*, with the following citation from the French Army in Palestine: « He spent himself unsparingly with absolute dedication in organizing the services of a contingent before the attack of September 19, 1918, in order to assure the necessary supplies and to expedite evacuations during the course of the victorious advance of the 19th and the 20th of September, 1918 ».

With the return of peace, Abbé Tisserant once more resumed his activities in Rome which were to lead him to explore more and more into the captivating past of the Christian East. Thus it was that with the collaboration of M. Gaston Wiet, later professor at the Collège de France, he produced a biographical study of Abu'l Barakat Ibn Kabar. These undertakings, the importance of which

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(1) Upon the recent death of Cardinal Mercati, Pope Pius appointed Cardinal Tisserant to succeed him as Librarian of the Roman Church.

cannot be sufficiently stressed, made of him a specialist of the first rank. The ultramodern organization of the Vatican Library did not hinder him from devoting the greater part of his time to cataloguing Eastern manuscripts. On the eve of the day on which he was to receive the purple from the hands of the Holy Father, he signed the preface of the last volume of a valuable collection of Ethiopian manuscripts. This repertory was to be offered to Negus Haile Selassie on the occasion of the twenty-fifth anniversary of his coronation. Hence, even in the difficult field of paleography, the future cardinal worked for a *rapprochement* with separated Christians.

From the ecumenical point of view, we cannot overlook the fact that the knowledge of divergent dectrines is of primary importance for those who would work effectively for the cause of Christian unity. Now long before he was made a cardinal, Abbé Tisserant possessed a remarkable acquaintance with the history, the organization, the literature, and the liturgies of communities separated from Rome. Those who have read and reread the monographs published in the *Dictionnaire de Théologie catholique* dealing with the Nestorian, Ethiopian, and the Syro-Malabar Churches have had occasion to admire the erudition of one whom Providence was to call to the delicate mission of serving as Secretary of the Sacred Congregation for the Eastern Church. This extraordinary familiarity with ancient and modern languages of the immense expanse of the East has inevitably been a cause of wonderment to many. During Cardinal Tisserant's sojourn in Kerala, South India, in 1953, for example, he had occasion to visit a Jacobite sanctuary and while there translated a *Karchouni* text which a priest on the staff of the church had not been able to do himself.

We may also note as well that like a solicitous shepherd, Cardinal Tisserant has never neglected to make direct contact with the Churches of the Christian East. There is nothing like a tour through Orthodox lands to understand just what Orthodoxy is. As far back as 1923 the carrying out of commissions in the Balkan countries and in the Near East had impressed on the Cardinal the religious physiognomy of those areas. Before the last war he travelled to Roumania where King Carol was pleased to confer on him the grand cross of « Faithful Service », the highest decoration of the nation. He did much, too, to encourage and to aid materially the members of that Eastern Diaspora whose plight had awakened his paternal sympathy.

The great cause of Christian unity has always found in Cardinal Tisserant an indefatigable and clear-sighted apostle. On the occasion of a trip to the United States in 1947 he visited Graymoor,

the mother house of the two communities founded by Fr. Paul Wattson, S. A., the originator of the Octave of Prayer for the return of our separated brethren to communion with Rome. Moreover, his position on the Biblical Commission has made him keenly aware of the innumerable problems raised by the Reformation. Nor has he neglected any means of information that might throw light on these questions. While on vacation in France, for instance, from August 26 to September 18, 1952, he held an amicable discussion with Dr. Schweitzer; and in the same way, his meeting with the well-known Swiss theologian, Karl Barth, at the prefecture of Colmar, was a source of enlightenment on the trends of thought in the Protestant churches. This interest in ecumenical matters he has manifested above all in regard to our separated brethren of the East.

It was in the month of June 1936 that Msgr. Tisserant was created a cardinal and entrusted with the secretariate of the Sacred Congregation for the Eastern Church, of which the Pope himself is prefect. As is well known, Rome requires that its dignitaries exercise an apostolic activity for the welfare of souls. This explains why a cardinal bishop is always at the head of a suburban diocese. To Cardinal Tisserant, accordingly, was confided the government of the diocese of Porto, and when he became dean of the Sacred College, that of Ostia as well. While the latter counts only some 3,500 faithful, the diocese of Porto is growing apace. In 1915 there were but 15,000 Catholics in that area, while today — thanks to improved conditions in the 'Agro Romano' — the faithful number approximately 60,000. For the needs of his flock, Cardinal Tisserant has shown himself ever solicitous, meeting the various exigencies of his diocese with a genuinely paternal interest.

Considerable progress has been evident in the spiritual domain of Porto and Ostia. Yet the care which the Cardinal Bishop exercises in forming exemplary Christians and guiding them to their eternal salvation does not take away from his interest in projects of social assistance. Whether it be a question of an athletic field for the youngsters at La Storta or an institute for diabetic children — all that might further the spiritual and material progress of his people is a matter of keen interest to him. It was not at all surprising, then, that he should have wished to celebrate the golden jubilee of his priesthood in the very heart of his diocese, in that cathedral of La Storta which is really his work; for, after having built and restored a number of churches, it was Cardinal Tisserant's wish that his diocesans possess a mother church worthy of a region with such a long-standing Christian tradition.

Thus, it was there that on August 4 in the presence of a large congregation His Eminence celebrated a solemn Mass to mark the fiftieth anniversary of his priesthood. Fr. Charles and M. Henri Tisserant, brothers of the Cardinal, together with other relatives and friends assisted at the ceremony.

In a spirit of prayerful best wishes to our Jubilarian, the members of the Unitas Association ask God to bless especially the efforts he has consecrated to the great cause of Christian unity.

JEROME CORNELIS, A. A.

FROM CALVINISM TO THE CATHOLIC CHURCH
AN EVOLUTION OF THOUGHT

It was twelve years ago that Mlle. Cornelia de Vogel, professor at the University of Utrecht and up to that time a Calvinist in her belief, asked to be received into the Catholic Church. The event was quite noteworthy in view of the position of the new convert and likewise because of the reputation which her writings had gained for her. In due time, Mlle. de Vogel published a work in which she explained to her friends and her co-religionists the reasons leading to her conversion.

This is the book the French translation of which by M. Pierre Brachin appeared last year (1). We have read it with considerable interest, and we feel that we should bring it to the attention of our readers.

Some of those who are separated from us experience a sense of irritation when they are confronted with accounts of conversion from Protestantism to the Catholic faith. They see in these a kind of indiscreet pressure on their own consciences in the face of reasonings and of facts to which they attribute nothing but a subjective value. It may be, at times, that they are right. But often, and particularly in the present case, they are prone to judge too quickly (2) . Mlle. de Vogel acknowledges that in her itinerary there is an instant which she cannot communicate in which the invisible grace of God has touched her soul; but the rest of the evolution of her thought is expressed in objective terms and even in a concise reasoning which merits attention, whether one judges it convincing or insufficiently founded.

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(1) Cornelia de Vogel: *Du Protestantisme orthodoxe à l'Église catholique.* Paris, Aubier, 1956. pp. 318.

(2) Another example of a similar kind is the account which Fr. Avery Dulles, S. J. has given us of his spiritual itinerary. Beginning with a complete absence of faith, he unfolds before the reader the sequence of the thoughts which eventually led him to the admission of the existence of God, then to belief in the divinity of Christ, and finally to his entrance into the Catholic Church. In this progression, we can see Fr. Dulles discovering the apologetical method in its traditional order. This is a fact which merits consideration. (Cf. *A Testimonial to Grace.* Fifth Printing. New York: Sheed and Ward, 1952.

Doubtless, we are dealing with apologetics, but it is done in a frank and straightforward manner. Certainly, one cannot reproach the author with underestimating or being a stranger to those whom one might call her « dear adversaries ».

Mlle. de Vogel begins by telling us briefly how a course she followed at the University of Utrecht led her to look for Christ and how she found Him. One of passages in this section of her book is well worth quoting: « I found Him », she says, « in the book which speaks of Him — the New Testament. I saw there in human form, expressing Himself not like any one of the many professors of religion, of philosophy, or of ethics, but as an absolute master — as one who has in truth come from the other world. I saw him walking upon the earth, ' speaking the words of eternal life ', healing the blind, the sick and the lame; and I believed in Him — not in the sense of theosophy or of liberal Protestantism, but according to His own testimony, according to the Scriptures and the true faith: He was the Son, the Only-begotten, the image of the substance of God. Here the influence of Protestant theology played the predominant role ».

The author was then under the influence of Emil Brunner and Karl Barth. The Church of Rome appeared to her as having been corrupted by pagan infiltrations and too reliant both on human reason and on itself. With all her strength she adhered to Protestant orthodoxy, to what is known as the Reformed Church of the Netherlands.

Mlle. de Vogel is of the opinion, even today, that Catholics do not sufficiently recognize what this denomination possesses in the way of positive value and of powerful attraction. Definitely opposed to the negations of the liberals, it imposes belief in the divinity of Christ, and claims to find everything in Christ: justification, sanctification, and predestination to the glory of Heaven — and all this through faith alone. Mlle. de Vogel thinks that every orthodox Protestant admits this and that consequently a certain unity, less perfect than that in the Church of Rome but nevertheless a real unity, brings Protestants together despite their divergent confessions.

Quite important for our author was the task she undertook in her study of the ideas of Newman on justification while he was still an Anglican. She became aware of the fact that Newman already had taken sides with the Council of Trent against Luther. For Newman justification and sanctification go hand in hand. To be sure, Luther also concedes that sanctification is brought about by justification. Nevertheless, an essential opposition remains, and one cannot help but see it if he has read Karl Barth: according

to Luther and Calvin and to Barth — as well as according to every orthodox Protestant, justification is independent of works, while for the Council of Trent justification depends on good works. It was on this point that Mlle. de Vogel had to make her decision, and she chose to side with Newman. Apropos of the subject, she posed the following five questions:

« When confronted with the Sacred Scriptures in general and with the preaching of Jesus in particular, is one authorized:

« 1) To banish the idea of recompense from theological thought?

« 2) To teach that works have nothing, absolutely nothing, to do with justification (that is to say, that they in no way contribute towards it)?

« 3) To teach that salvation does not depend on man, and that the promise of pardon has been given unconditionally?

« 4) Is it just to teach men that one who has once been accepted as a child of God can no longer lose the faith?

« 5) Is it just to teach men that we will be judged after all that God has done for us? Must we not rather teach them that we will be judged (to cite an expression of Newman) after what we shall have done for ourselves — after our own fidelity or infidelity? ».

Her response to these questions was that it would not be right. Now to answer in this way « is to give up protesting against the Catholic Church precisely on those points where the Reformers showed themselves intransigent towards her ».

Is it, moreover, justifiable to protest against the Catholic doctrine of the Sacraments? Our Dutch scholar was convinced from the first that the interpretation of the Church of Rome with regard to the Sixth Chapter of St. John was possible. In order to be more certain of this, it was necessary to see how the Church, which has the promise of the Holy Spirit, had understood this text from the very beginning.

Three questions, therefore, would have to be asked of history:

« 1) Did Christ, in the strict sense, ' found ' a Church? (' Founded ' implies an organization conducted in accordance with a determined form).

« 2) Is the historic Church as apostolic as she pretends to be?

« 3) Is there continuity between the ancient Church and the Roman Catholic Church?» (p. 78).

An extensive investigation followed, the results of which can be summarized thus: the Apostolic Fathers, the Greek and Latin apologists, the great Greek dogmaticians and Latin theologians,

Pseudo-Dionysius, St. Leo the Great —all reply in the affirmative to the questions asked; they are with the Catholic Church. Did the Church of Christ, therefore, err from the beginning, or was it the Reformation that took the mistaken path. The question next resolved itself in this wise: « But now that we have before our eyes the image of that Church which from the beginning, and in almost all the great questions of faith and worship, has thought and believed that which the Catholic Church of today has always thought and believed (not only the Roman Church, but also on almost all points the Eastern Orthodox Church), then the problem of ecclesiastical history — this problem which Barth qualifies as formidable and insoluble, takes on for us a new form: either it must be that the Church from its inception was entirely mistaken on almost all the important questions of faith and that she allowed the idolatry of paganism to enter into the very center of her worship; or else it is the Reformation of the sixteenth century which, by opposing itself to Catholic doctrine, committed the error » (p. 187).

Moreover, is it true that there was a breaking away of the Apostolic Fathers from the New Testament? Is there in the latter no trace of sacramentalism, nor hierarchical organization, no sign of the authority of tradition?

Another inquiry into the Gospel followed; then into the Acts and the Epistles (p. 194). And it was discovered that the texts either called out for the Catholic interpretation, or at least showed it to be possible. There is, therefore, a continuity between the New Testament and the first non-canonical writings. It follows that between the Gospel and the Catholic Church there is no break to be seen.

Another question still remained: Is the Gospel that which Our Lord willed? Or to put it in a different way – « Is it really possible that the Church since her very beginning and on the most essential points of the faith could be involved in such great error, and that she has permitted superstition and paganism to penetrate into the very heart of her worship? » When one poses such a question, he is very near to thinking that it is not the Church which is mistaken. Nevertheless, one comprehends that to say ' no ' and to make a decision against her entire past, Mlle. de Vogel was conscious of the need of an interior illumination; and this, she says, God granted to her after years of daily prayer (p. 238). Besides, an adherence that would be realized without a supernatural illumination would not be an act of Catholic faith.

This is how the new convert prayed: « O Lord, who hast not deceived me by leading me on this way, strengthen my faith in

the truth of Thy Church on earth, of that Church to which I now belong » (p. 239). Or again, « Thou, who art the Master of my life, speakest to me through the authority of the Catholic Church. Thou speakest to me through doctrinal definitions as well. Thou grantest me Thy grace through the Sacraments, and Thou givest Thyself to me each day in the holy mystery of the Eucharist ».

In the course of the book, one is witness to an almost constant struggle against the thought of Karl Barth. The author is strongly impressed by the *Christliche Dogmatik* and the *Kirchliche Dogmatik* in which the Swiss theologian has developed with eloquent passion the doctrine of Luther and the Protestant polemic against the Catholic faith. Certainly, not the least interesting feature of Mlle. de Vogel's book is her vigorous anti-Barthian argument. One entire chapter is given over to sustaining the thesis of the analogy of being and a criticism of Kantian philosophy. It is known that for Barth, the admission of that analogy would be a major point in favor of Catholicism. To the negative view of Barth, Mlle. de Vogel opposes the thought of Plato and of St. Augustine with which she had been imbued since her youth. She writes: « What kind of a generation are we, after all, we intellectuals of the twentieth century, we who have passed through the experience of Kantian thought and the philosophy of criticism? Are we not like children before these unfathomable depths? » (p. 51). Nor does she neglect to appeal to Sacred Scripture which so unmistakably proclaims our power of ascertaining the divine perfections by means of created things. Lutheran pessimism with regard to human intelligence stems from the very root of its system: « Chestov was not mistaken when he saw in the rejection of the 'law' — in consequence of *sola fides* — a rejection of all the eternal truths » (p. 261). But if there is no eternal truth, it is indeed useless even to think.

When she addresses herself to her former coreligionists, Mlle. de Vogel is far from believing that the reading of her arguments will convince them. She knows the complexity of human souls too well. However, it cannot be denied that her argumentation is well-informed, convincing, and energetic. Her itinerary is the very opposite of a sentimental evolution.

I should like, none the less, to offer a few reflections which occurred to me regarding one or the other of the positions taken by our author; these are secondary, it is true, but not at all indifferent in the light of the ecumenical problem.

I do not know whether here or there, Mlle. de Vogel does not predicate too facilely of world Protestantism what she knows of the Protestantism of Holland. (cf. p. 295). In that country professing

Calvinists conserve a rather consistent unity and a faith which is fairly positive. In other countries this is not the case. There is doubtless everywhere a common basis which consists in a religious faith in Christ. But there are profound differences, even were we to leave out of consideration the Anglicans, liberal Protestants, and the various sects; and certainly one cannot compare these divergences with the differences of opinion which exist among Catholic theologians. Even if one were able to distinguish but six or seven confessions, these would still be too many to speak of unity.

Mlle. de Vogel does not like it being said to Protestants that by becoming Catholics they are not losing anything of their positive spiritual treasures, but are in fact perfecting them. Yet this is what more than one convert tells them. In his splendid book, *The Price of Unity* (Longmans, 1912, p. 283), Fr. B. W. Maturin, an Anglican who became a Catholic, says of the convert: « All that was true in his former beliefs find their home and their place in the atmosphere to which they belong and from which they had been taken. They are like strains from some great symphony, whose full beauty is only recognized when the whole is heard ».

Newman had also written in the same sense: « ... those great and burning truths which I learned when a boy from Evangelical teaching, I have found impressed upon my heart with fresh and ever increasing force by the Holy Roman Church. That Church has added to the simple Evangelicalism of my first teachers, but it has obscured, diluted, enfeebled, nothing of it. On the contrary, I have found a power, a resource, a comfort, a consolation in our Lord's Divinity and atonement, in His real presence in Communion, in His divine and human power, which all good Catholics indeed have, but which Evangelical Christians have but faintly » (3).

Moreover, Mlle. de Vogel herself comes to this conclusion: « Him whom we have formerly learned to know in Protestant sermons we now look for and find each day in the Catholic Church, and in this daily interchange our love for Him finds itself marvelously deepened » (p. 308). And earlier in the book she had written: « Adherence to the Catholic Church — an adherence which out of respect and gratitude for the immense graces received formerly one hesitates to qualify purely and simply as 'conversion' — deserves to be called more and more 'the fullness of conversion' » (p. 251). The first gift is found again in the com-

(3) Letter to Mr. G. T. Edwards, Feb. 24, 1887. (Quoted in Wilfrid Ward's *The Life of John Henry Cardinal Newman*: Longmans Green, London, 1912, p. 527).

pleteness of the Catholic faith. Later in an addendum towards the end of her book we read: « The unanimity and the resolve manifested by Protestants rest basically on a Catholic notion of the Church » (p. 310).

This does not at all make the change seem less considerable and like the going over into another religion, as Cardinal Newman noted. The convert will find much that is new, but it can be joined with the old without contradicting it; indeed, it will be rather a perfectioning and a prolongation of all that was good in the old.

Without ruling out the affirmations of Protestantism, one may say that it opposes itself to Catholicism principally by its negations; and these negations can fall away, leaving the positive element intact.

On one occasion, Mlle. de Vogel was asked by Fr. Aloysius Janssens, a theologian, to tell him if there was anything definite that Protestant Christianity offered or possessed which one could not also find in the Catholic Church (p. 299). To this she replied: « This above all: faith in Christ is the principle which comprehends everything and which, therefore, dominates one's life for time and eternity » (p. 302). Now this, in a positive sense, I cannot see as lacking in a Catholic. It is only in so far as one intends in this way to exclude the hierarchy of the Church together with tradition, devotion to the Blessed Virgin Mary, and the proper efficacy of the sacraments — that is to say, by the addition of negations — that one is a Protestant. In the same way, that which the Protestant affirms of the spiritual character of grace and our direct dependence on that grace — this is perfectly Catholic, as long as the same negations are not enjoined. What, therefore, is strong and positive in the faith of a Protestant can be found again and be perfected in the Catholic faith.

To conclude, I should like to cite here that which Mlle. de Vogel asks Catholic apologists to make clear to those Protestants who are dissatisfied with their own denominations, namely:

« 1) that the teaching of the Catholic Church is not, as Protestants have thought it to be up to the present, a system which is foreign to the Bible, but indeed orthodoxy itself;

« 2) that her doctrine of the sacraments is not a gross substitute for Christianity, but that Christ really acts in souls by means of material elements, by human words and actions, and this in a manner that is hidden from us, which we can neither define nor grasp, but which is spiritual, although remaining outside the conscious life of the soul;

« 3) that, in particular, His presence in the Holy Eucharist is not a material presence that one can actually see and touch with one's hands, but is a mystery accessible to faith alone;

« 4) that the teaching office of the Church is not an unwarranted pretension;

« 5) and, in a particular way, that the authority of the Pope of Rome is not the result of earthly ambition, something merely human, but that it rests on the will of the Lord ».

Finally, I would say that whatever be the degree of assent which will be given to the argumentation of Mlle. de Vogel, one will derive great profit, both from the Protestant as well as from the Catholic side, in reading her book — a work whose interest seems to me both absorbing and enduring, and of which I have simply indicated here the ideas which have captivated me the more.

Charles Boyer, S. J.

THE JEWS IN THE UNITED STATES

Nearly half of the eleven million persons who comprise the Jewish population of the world reside in the United States. In 1954 these American Jews celebrated the tercentenary of the arrival of the first Jewish immigrants in America. This occasion afforded the American Jew an opportunity to reconsider his position — religious, political, and social — both in America and throughout the world.

A crucial question which still seems to seek an answer is the obvious one: What is a Jew? About five million Jews suffered death in the Nazi persecution and the fury of the attack was directed at Jews regardless of religious or political affiliation. Jews, whether Catholic or atheist, whether rich or poor, were seized, taken to concentration camps and to death. Edith Stein was taken from her Carmelite monastery and died in a concentration camp. To be of the Jewish race was enough to make one a victim.

The Jews, however, may be differentiated as an ethnic and as a religious group. Yet Jews, unlike Catholics, who find coreligionists in a large variety of ethnic groups, find coreligionists only in their own. Although in the case of the Jews alone, religious affiliation with Judaism is practically identical with ethnic identification, the converse of this statement is evidently not true. That is to say: all those who now practice Judaism are Jews; all those who are now Jews do not practice Judaism.

The question of what constitutes a Jew in the religious sense is one which Jews themselves seem unable to satisfactorily answer. In the centuries which preceded the coming of Christ when the Jews lived as a nation in their own land of Canaan, those who accepted the ancient teaching and practices formulated in the Law and the Prophets were religiously identified. On the other hand, a Jew who professed another religion ceased to be a coreligionist.

After the destruction of the Temple by Titus in 70 A. D. and the devastation of Jerusalem by Hadrian in 132 A. D., the Jews lost their status as a nation. Scattered throughout the countries of the known world, they stressed with increasing emphasis the identity of race and religion and their election as a chosen people. Even a Jew who denied the existence of God was now considered

an Israelite. The imperative of their religion was so dependent on the preservation of the race that all the members of the dispersed nation were thought to be involved in the religious vocation of Israel.

The religious sacrifices which had once been offered in the Temple at Jerusalem at the hands of priests and levites vanished completely with the destruction of the Temple and the subsequent fall of Jerusalem. The theocracy no longer existed; the priest no longer made his expiatory sacrifice on the Day of Atonement. A real breach had occurred in the historical traditions of the Jewish people.

At this crisis Judaism was « saved » through the efforts and ingenuity of the Jewish sages of Jabneh, of Lydda, of Caesarea, and of other places of the dispersion. If the theocracy no longer existed, its constitution was considered as remaining in force; if the Temple no longer existed, Jews the world over might bow in prayer in its direction; if the high priest no longer carried out the expiatory sacrifice on the Day of Atonement, the ritual formula could be learned and recited on that day. With grim determination and astonishing disregard of the actual historical facts, a form of Judaism was abstracted from the remains, and this new structure, in which synagogue replaced Temple and prayer took the place of sacrifice, was adapted to the conditions of the exile.

In this manner a kind of Judaism was preserved in its laws and lived on in the ghetto. Study of the Torah, good works, and prayer became the hallmarks of Judaism as a religion. Thus constituted, Judaism continued to maintain itself without notable internal dissent until the early nineteenth century.

This is not to say, however, that during these seventeen hundred years Judaism enjoyed unity of creed or cult. Not having teachers or synagogues which possessed ultimate authority, there was considerable latitude in Jewish theological thinking. But the Torah, which denotes strictly the Pentateuch and the laws deriving from it, was held in veneration. The nearest approach to a formulated and somewhat universally accepted creed was that projected by Maimonides in the latter part of the twelfth century in his commentary on the Mishna of Sanhedrin. It consisted of the following thirteen articles of belief:

1) God exists
2) He is one
3) He is incorporeal
4) He is eternal
5) Worship is due Him alone

6) Prophecy is to be believed
7) Moses is the greatest of all prophets
8) The Torah (written and oral law) was revealed to Moses on Sinai
9) The Torah is immutable
10) God is omniscient
11) There is reward and punishment in this world and hereafter
12) The Messiah is to come
13) There will be a resurrection of the dead

This creed was later formulated and admitted to the prayer-book.

The Sabbath and the festivals of Judaism continued to be observed during these centuries, but the festivals underwent considerable transformation. At the spring Passover festival the Jews still abstained from leavened bread and ate only the unleavened or the *mazzah*, which symbolized the liberation of Israel from Egypt. In the days of the Temple, this festival was inaugurated by the slaughtering and eating of the Paschal lamb. The Scriptural significance of the Paschal sacrifice and the sprinkling of the blood was a commemoration of God's having caused the angel of death to « pass over » the homes of the Israelites. After the destruction of the Temple these sacrificial rites were no longer maintained, but in the Jewish home a Passover ceremony — the Seder ritual — came to be enacted. A ceremonial meal replaced the Paschal sacrifice; the commemoration of contemporary Jewish survival replaced that of God's deliverance of the ancient Israelites from the angel of death. Other festivals underwent somewhat similar transformations. The Feast of Weeks, which in pre-Christian times marked the completion of the wheat harvest, was marked by an offering in the Temple of the first ripened fruits and two loaves of wheat flour from the new crop. After the Temple was gone, this festival was completely changed into one commemorating the Giving of the Law on Sinai. Likewise, the Feast of Tabernacles was adjusted to new conditions. And the Day of Atonement, when once the high priest offered sacrifices through which atonement was sought for the nation, was reproduced in the form of a recital enacted in the synagogue.

In post-Temple times, on the other hand, the dietary laws were carried out with renewed intensity as part of the effort to preserve Judaism. These were conceived as a mark of distinction — both a protest against, and shield of protection from a Gentile world. These and other distinctions were readily maintained in

the life of the ghetto when synagogue and community were closely united and the congregation exercised considerable authority over the lives of members.

Such in general was the complexion of the Judaism of the early immigrants to the United States. Originating principally from Spain, Portugal, and Holland, they set up synagogues and carried out the traditional practices which had been elaborated in Europe throughout the Middle Ages . They observed the Sabbath and festivals, prayed three times a day, followed the dietary laws, and believed according to the thirteen articles of Maimonides. Their number in the colonies was very small, and at the time of the American Revolution they numbered at most 2,500. The large migrations of Jews to America was not to take place until the middle of the nineteenth and the early twentieth centuries.

Meanwhile Judaism experienced a second grave crisis in the continuity of its history — a crisis to which it has not yet been able to make an adjustment. In nineteenth century Germany the ghetto began to disappear and Jews commenced to play a larger role in national political life. Their numbers at the universities increased and many of them were attracted to the philosophy of Hegel and to the theories of the « higher critics » of the Bible. Separated from the collective life of the Jewish congregation and the regulation of practice of the Mosaic law, a group of scholars headed by Leopold Zunz rejected or reinterpreted the doctrines which reflected the particularist character of Judaism or envisioned a national restoration of the Jewish people. This new development in Judaism is known as the Reform.

Basically the Reform is an attempt to accommodate Judaism to modern secular life. Since the religious and political conditions of American life tended to encourage such a movement, the adherents of Reform Judaism in America were multiplied both by immigrants from Germany and by second and third-generation American Jews. A few years after the Reform was inaugurated in the Hamburg Temple in Germany, a similar move was made by a Jewish congregation in Charleston, South Carolina. Rejecting the idea of a personal Messiah, the Reform directed its strongest opposition against the hope of a Jewish national restoration. Influenced by the democratic and liberal achievements of Western Europe and America — achievements in which some Jews had played a role — they refused to consider the countries in which they lived, prospered, and enjoyed equal status as places of merely temporary sojourn.

By the end of the last century Reform appeared dominant in the religious panorama of American Jewry. About this time,

however, another movement in Judaism, later known as Conservatism, emerged as a kind of *via media* between the fundamentalism of traditional or Orthodox Judaism and the program of the Reform which sacrificed the integrity of the Torah to the exigencies of modern life. Since it is an attempt to reconcile modern rationalism and Old Testament doctrine, Conservative Judaism presents on the one hand the attractiveness of a « golden mean » and on the other hand the philosophic weakness of a system of thought which attempts to reconcile contradictory beliefs and principles.

Of the approximately five million Jews in America today, less than two million take part in synagogue services. The other three million, it would seem, no longer acknowledge their original Jewish destiny, abandon the laws of the Torah, and strive to live in the secular world as men like other men. For such a Jew the Law is at most a series of « old customs » whose practice was once important in the lives of his parents or grandparents. Or he may reason that the laws of Torah are no longer realizable in the world of today.

Of the two million Jews who are synagogue members (or associated with synagogues), the largest group (about 720,000) are estimated to be associated with Orthodox congregations. The great number of these Jews came to America from Russia, Poland, and Rumania in the great wave of migration which began in 1882 and lasted until 1914. The Reform and the Conservatives each claim about six hundred thousand Jews as associated in one way or another with their respective synagogues.

There are several difficulties in the way of arriving at satisfactory statistics regarding the affiliation of the various types of Jews with the synagogue. What creedal convictions, for example, or what ritualistic practices constitute a Jew a member of the synagogue? The association of many with Judaism is merely through participation in Jewish philanthropy, with social activities, and with the purely artistic or educational activities of the synagogue. Among the Reform and the Conservative groups such specifically religious questions as the inspiration of Scripture, the coming of the Messiah, or the immortality of the soul are apparently issues which may be waived.

Even among the Orthodox Jews in America there are varying currents of belief and practice, each movement susceptible of further subdivisions. As a reaction to secularism, the Musar movement aimed at the formation of an elite of learned and holy individuals who would pursue traditional Judaism by persistent ethical self-criticism. Then again, the ideas of Rabbi Kuk of Palestine, which have had a following in American Jewry, attempt to

penetrate the moral disorder and frustration of our day by faith and love of God. Rabbi Soloveitchik of Yeshiva University in New York maintains that the Law not only not needs secular validation but gives of itself mastery over all earthly anxieties. The « neo-Orthodoxy » of some younger intellectuals claims that the Torah is the ultimate pattern of the kingdom of God. Thus authentic Jews, who are « the people of peoples », stand beyond the aspirations of the nations for power, and pursue their destiny in the various nations of the world.

It is undeniable that it takes strong convictions and considerable virtue to be a strict Jew today. The current religious revival in America, a trend not without strong secular overtones, is bringing Jews back to the synagogue, but not frequently to strict Orthodoxy. For a Jew to be associated in some way with his synagogue is sufficient if he is to win the commendation which contemporary « right-thinking » Americans bestow on those who are religiously identified and who have « returned to the church of their choice ».

The spiritual erosion effected by contact with secular society can scarcely be offset by a religion which lacks a living authority. After the destruction of the Temple, Judaism was able to reconstruct itself and survive in isolation by an intense devotion to the Torah. In the new crisis which Judaism encounters today many factors appear to militate against a new creedal and ritualistic reconstruction which would be acceptable to American Judaism and which would enable earnest American Jews to find a way through the difficulties of our time.

Ralph Thomas, S. A.

THE SENSE OF RITE (*)

« The tapestry of history has no point at which you can cut it and leave the design intelligible » (1). These words of the late Anglican scholar and divine, Dom Gregory Dix, are found in that stimulating book *Jew and Greek,* in which he treats of that marvelous and crucial transplanting of the Semitic or, as he prefers, Syriac gospel to the field of Hellenic culture. The slight volume could admirably serve as the first section of a treatise, never perhaps to be written, on the interplay of Revelation, which is in principle one, and human cultures in their immense variety — a variety that is necessarily multiple, but only secondarily and accidentally divisive, however much history may seem to point to the inevitableness of such division.

The question that I here broach, is, I recognize, a form of the perennial problem: the one and the many. It is not, however, in its philosophical aspects that I here approach it, nor yet in its theological implications, but, precisely, where the problem is most acute, most concrete and, of all problems facing Christians today, of whatever persuasion, the most urgent.

The question of unity: obviously it is too vast to be adequately considered as such in a single article. So I must again restrict the object of the remarks that are to follow. A Westerner, with experience of both Protestant and Roman religious traditions and, at the same time, a student of Byzantine spirituality, cannot but be struck by the diversity of religious culture when first he comes into real contact with the Syriac tradition — in the liturgy, in the texts of the office, in the members of the Syrian community, even imbued as some of them may be with French culture to the point that a page of Syriac or Arabic is distasteful, a page of French read with relish. A question then is posed, a question insistent

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(*) The following essay was first published in a French translation in the pages of *L'Orient Syrien,* 2 (1957), 299-314. It is with the kind permission of the editor, Msgr. G. Khouri Sarkis, that it is here reproduced. Its substance was also given as a contribution to the Second Unionistic Congress, at St. Procopius Abbey, Lisle, Illinois, August 29-September 1, 1957, under the title: *The Concept of Rite and Unity.*

(1) Dix, Gregory, *Jew and Greek, A Study in the Primitive Church,* London 1953, p. 14.

for an answer: What is the sense of rite? What is the sense of the Syrian rite?

The question becomes all the more imperious when the Latinity of the theological instruction and of the books of piety is seen to contrast with the texts of the breviary and festival office. With reflection, the use of certain Latin devotions, as the exposition of the Blessed Sacrament, makes one wonder. Where is that sense of awesomeness which led to the use of veils about the altar — veils now never drawn, if they are to be found at all. And yet it is proposed to build the church of the new seminary at Charfet in accordance with all the exigencies of the rite. The question still more insistently demands an answer when one becomes aware of the antipathy to the Greeks: an antipathy by no means confined to the colophon of manuscripts giving the date in the year of the *wily Greeks* — an antipathy which has its counterpart among the Greeks in the scorn or nearly wilful ignorance of that which is not of their own tradition. It is against such a background that the question is posed: What is the sense of rite? It is in the same frame of reference that I would suggest an answer.

Both Pius XI and Pius XII, not to go back to Leo XIII, have had in their pontificates many occasions to speak on the unity of the Church. Pius XI speaks of the twofold internal bond of the Church: faith and charity, and of the external one, the Petrine primacy, « as a perpetual principle and visible foundation of unity » (2). This primacy he then explains as a unity of government, the most attacked of all the Church's prerogatives. Pius XII speaks also of this triple bond: faith, charity, and « a common obedience and submission to the lawful hierarchy constituted by the Divine Redeemer Himself » (3). I may seem to labor the obvious. Yet, though the unity of the Church has always comprised these three elements: faith, charity, and communion with the Holy See, the latter has undergone a development. The mere passive fact, so to speak, of communion with the Holy See — with a very occasional appeal, as once was the case — is no longer adequate. Communion with the Holy See involves also the relation of governor (4) and governed. It is expected that the Petrine

(2) *Acta Apostolicae Sedis* (= AAS) 15 (1923) 573 f. = *The Popes and the Oriental Church*, St. Meinrad Essays, May 1955 (= OrCh) p. 21.

(3) AAS 36 (1944) 134 = OrCh p. 65.

(4) This is the element *sub uno* of which Cajetan speaks in his commentary of St Thomas' question *de schismate* (S. Th. 2-2, 39, 1; Cajetan in the Leonine edition of Thomas, vol. 8 p. 307) and pertains to the juridical order which Pius XII especially underlines. Still more profound, however, is the *being*

privileges of hegemony be habitually exercised. This, however, is not an arbitrary exercise, but is determined by the Sacred Canons.

But what canons? For it is known that canonical procedure is different according to the varying traditions of the several rites. It is here then that it is important to know, and with some juridical precision, what is meant by rite, else the frequent assurances of the Holy See that she honors and preserves the Oriental rites may, in some ways, seem an illusory thing (5).

Now in this I would note, first of all, the oft quoted words of Benedict XV in the *Motu Proprio* by which he established the Congregation for the Oriental Church in 1917: « In the Church of Jesus Christ, which is neither Latin, nor Greek nor Slav but Catholic, there can be no discrimination leveled between her children; and they whether they be Latin, Greek, Slav, or of any other nation, each one of them possesses equal status before this Apostolic See » (6). The word rite does not here occur, but clearly it underlies the whole passage; for the purpose of the Oriental Congregation was and is to care for the various non-Latin churches, on an equal footing with the churches of the Latin rite. The inference to me seems clear; the Holy See as such, that is, in what belongs to the Petrine privileges, stands above and in equal relation to very rite, whether it be Roman, Byzantine, Syrian, and so on.

In 1923 Pius XI, writing to the Ruthenians, had occasion to speak of unity, which, he says, will be due not to man's industry, but to God's goodness. « In such a union », he continues, « all peoples will enjoy the same rights whatever be their race or tongue and whatever be their sacred rites; rites which the Roman church has always venerated and religiously retained, decreeing their conservation and ornamenting herself therewith as with a precious vestment like a queen ' in cloth of gold surrounded with va-

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one, which pertains to the theological order. In the present transitory state of things both are as essential as are the Bread and Wine and the Communion in the Eucharist.

(5) Such, precisely, is the view of J. Karmiris in an article reprinted in *Ekklesia* 1956 n. 22 p. 387 b. He there notes as useless the various papal appeals, direct or indirect, for unity, instancing the recent letter of Pius XII to the abbot of Grottaferrata on the 9th centenary of the death of St Bartholomew the Younger (AAS 47 (1955) 599 f.) The word *union*, ἕνωσις he says, « is unfortunately absent from the Roman vocabulary in its true and concrete sense and means subjection, ὑποταγή, under the aforesaid papal primacy of power, with all its consequences ».

(6) AAS 9[1] (1917) 530 = OrCh p. 16.

riety' » (7). It is clear that all, not only individuals, but rites, stand on an equal footing before the Holy See.

Yet there is an element in this pssage that would leave many an Oriental, especially if still dissident, uneasy. The Pope's words evoke the memory of those several occasions when the Byzantine liturgy has been celebrated with pomp in St. Peter's. Yes, the Byzantine ceremonies may be used, but it is an appearance only. The Roman Church is intimately and only animated by Latin traditions. This may, perhaps, be a travesty of Pius's thought; two things, however, remain clear: he has used the word *rite* rather in the sense of ceremonies; the evocation, whether it be travesty or no, represents a very real apprehension on the part of dissidents.

And this apprehension takes consistency in the ambivalent use of *rite*: does it refer only or principally to the liturgical texts and ceremonies, or does it comprehend the whole institutional and cultural complex which is characteristic of each of the several non-Latin churches?

The present Pope, with his eminently balanced juridical insight, has seen and removed this ambiguity, in his encyclical on the 15th centenary of the death of St Cyril of Alexandria. It is a text of capital importance and deserves to be cited in full:

« This love of benevolence, in fact, reanimates that mutual familiarity which Our predecessors strove so earnestly to bring about and to perfect by various means, ... It is likewise important to hold in due esteem all that constitutes for the Oriental peoples their own special patrimony, as it were handed down to them by their forefathers; and this whether it regards the Sacred Liturgy and the Hierarchical Orders, or the other elements of the Christian life, provided only that all is in full conformity with genuine religious faith and with the right rules of moral conduct. For a lawful freedom must be allowed to each and every people of Oriental Rite in all that depends on the history, genius and temperament of each single people, so long as it is not in contrast with the true and integral doctrine of Jesus Christ. And let all know this and reflect on it, whether they be born in the bosom of the Catholic Church or are hastening towards it on the wings of desire: let them all be persuaded and hold for certain that they will never be compelled to exchange their own legitimate rites and ancient institutions for the Latin rites and institutions; both are to be regarded with equal esteem and veneration, for they sur-

(7) AAS 15 (1923) 581 = OrCh p. 27. Benedict XV (AAS 11 (1919) 98) has used this text for a like purpose, and also Pius XII, as we shall see.

round our common mother the Church with, as it a were, a regal variety. Nay more, such a diversity of rites and institutions, while conserving intact and inviolable all that is ancient and precious in each confession, does not put the least obstacle in the way of true and genuine unity » ([8]).

If we look back to the passage of Pius XI, quoted above, we see that Pius XII seems to have had it and the uncertainties it created in view in the composition of his own encyclical. *Rite* comprehends not only liturgy but all the institutions and elements of Christian life that are not opposed to the true and integral doctrine of Jesus Christ. All rites are to be regarded with equal esteem and veneration. Further, this diversity, no obstacle to unity, surrounds *our common mother the Church with, as it were, regal variety.* The allusion of Pius XI to the verse of Ps. 44 has been unobstrusively taken up again; the possible implication that the Oriental rites are only an occasional ornament for the Roman (Latin) Church has been excluded; for all rites (the Latin therefore along with the rest) *surround our* COMMON *mother the Church with ... regal variety.*

Rite, then, is a living thing of the highest complexity. Latin Catholics, who tend to think that their canon law and their theological schools are simply and exclusively Catholic, realize with difficulty the virtual import of this equality of rites. We may distinguish in this complexity three elements: the cultural, the canonical and the theological.

This regal variety, not the only one adorning the Church, can today be scarcely perceived. The reason is threefold: 1) the faithful of the Latin rite are many times more numerous than those of the other rites put together; 2) the faithful of Oriental rite are mostly found in countries where the development of their own religious culture has been greatly hampered, in the Near East under Islamic rule, whether Turkish or Arab, the Ruthenians and Podocarpathians have suffered other serious disadvantages; 3) more profound, yet due in part to the foregoing: the almost exclusive use of Latin theology. This last is a serious and delicate point: serious, because in it are grounded all the various accusations against Oriental Catholic bodies summed up in the word *uniatism*; delicate, because unless rightly understood, I may be taken to impugn the unity of theology. A word of explanation is due ([9])

([8]) AAS 36 (1944) 137, 138 = OrCh pp. 69, 70; cf. Hermann, Ae., in *The Jurist* for 1942.

([9]) See Korolevskij, Cirillo: « *L'Uniatisme*: Définition. Causes, Effets. Étendue. Dangers. Remèdes. » in *Irénikon Collection* 5-6 = *Irénikon* 2 (1927) [129] - [190] especially p. [129] and [145]; see also *Irénikon* 6 (1929) 231-260.

By *uniatism* is understood the use of the external forms of a rite by a person or group who remains intimately and decisively animated by the spirit of another. The term, of course, has its historic origin in the Poland of the late 16th and early 17th century, where the neologism *unia* served to indicate the Union of Brest (1596), as implying the subjection of the Ruthenian, culturally, socially, ecclesiastically, to the Latin. In this use it has acquired a dogmatic connotation: Catholic is the equivalent of Latin; Russian, Greek ... of Orthodox. The Ruthenians therefore who were in union with the Holy See were in that very fact animated by a Latin mentality, though continuing to use the Slav Byzantine liturgy. This dogmatic sense, as I here understand it, is radically unacceptable. For Catholics it would mean the complete identification of Catholic Faith with the Latin tradition; and conversely for the Orthodox, Orthodoxy would be completely coincident with Christian Hellenism (10). Unity could never be attained without uniatism on one side or the other.

This would, indeed, be an impasse; and would in effect be the canonization, on either side, of particular traditions and theological habits of mind. These particular traditions and habits of mind are fully legitimate and entirely indispensable, but cannot, under pain of ultimate ineffectiveness, reckon themselves as ultimate, as absolute. Precisely here, it seems to me, the pre-eminent position of the Holy See, equally above all rites, is of decisive value. This preeminent position in the realm of liturgical, canonical, institutional, cultural uses I have already pointed out. But are the properly theological traditions included in the foregoing uses? Is there admitted in the pontifical statements cited above the licitness of a plurality of theological schools or traditions? It is a question, which, on somewhat other grounds, has drawn the attention of Père Daniélou in a little essay entitled *Unité et Pluralité en matière de théologie* (11). As I have posed the problem I believe an affirmative answer to be implicit.

As a preliminary to my explanation I may first of all observe that, unless an affirmative answer in some real sense is implicit, the solemn affirmations of the recent pontiffs can only be reckoned as, after all, illusory; for theology is the apex and key of a Chris-

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(10) See Lialine, C.: « La Position spéciale de l'Orthodoxie dans le Problème oecuménique », in *1054-1954; l'Église et les Églises,* II p. 408 (Éditions de Chevetogne): Orthodoxy is « l'ensemble des Églises locales de rite byzantin séparées de Rome, qui sont porteurs de l'hellénisme chrétien qu'elles identifient avec *la* tradition ... ». (italics of the author).

(11) *Recherches et Débats* § 10 mars 1955: « Philosophies chrétiennes », the contribution of Daniélou is found on pages 11-21.

tian ecclesiastical structure. Yet, undoubtedly theology is one; and undoubtedly St. Thomas Aquinas has a preferential position affirmed not only in the Codex of Canon Law of the Latin church, but recently reaffirmed in a similar canon in the recent (partial) codification for the Oriental churches (12).

Now St. Thomas affirms that theology is a science as proceeding from the knowledge of God and the blessed by way of revelation, and not as from self-evident principles. Furthermore, it is one science, not by reason of its matter, God and creatures, but by reason of the formal object, namely the light of revelation (13). It may, perhaps, be questioned whether the Aristotelian categories of science and formal object are the most fitted for an exposition of what is Sacred Doctrine; it cannot be questioned, however, that on this basis theology is evidently and necessarily one. To this affirmation only consent can be given. Yet St. Thomas is speaking formally; in the question of the plurality of theological traditions and schools, one does rather and must speak materially.

The concrete exercise of theology is a highly complex thing. This complexity, not to speak of the merely personal capacity of theologians, manifests itself in three chief ways: 1) the cultural and philosophical milieu in which the theologian works; 2) the problems which the theologian must face; 3) the manner and degree in which he employs his sources. I would not enlarge on these first two elements; however significant, they are largely extrinsic to theology itself. Yet in regard to philosophy one must distinguish that of the theologian's milieu and that which he himself employs in the elaboration of his work. The former is extrinsic, though influential; the latter is intrinsic to his work.

Is then the Holy See's recommendation of the principles and doctrine of St. Thomas (Can. 1366, § 2) to be taken as imposing a unique condition for all Catholic theologians? And are theologians, who come from other theological traditions to the Church, to be held to this same precept? Canon 1366, one of that group of canons which establish norms for seminaries and theological instruction, deals with the seminary professors. The paragraph in question declares that the professors should treat rational philoso-

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(12) The *Motu Proprio*: *Postquam Apostolicis Litteris* of Feb. 9, 1952, can. 128 § 2 [AAS 44 (1952) 100]: 1) In theologicis disciplinis tradendis professores prae oculis habeant sanctorum Patrum et Doctorum Ecclesiae doctrinam. 2) Iidem professores in philosophiae rationalis ac theologiae studiis tradendis et in instituendis, in his disciplinis, alumnis, sectentur sancteque teneant rationem, doctrinam et principia, quae, praeeunte Ioanne Damasceno, Angelicus doctor S. Thomas Aquinas tradidit ac professus est.

(13) S. Th. 1, 1, 2 et 3.

phy and theology, particularly the instruction of students in these studies, « according to the mind, teaching, and principles of the Angelic Doctor — ad Angelici Doctoris rationem, doctrinam et principia — and hold to them religiously. In virtue of the canon itself professors of seminaries are bound; other theologians or theological scholars do not come within its purview. Naturally these latter should know, and know well, the teaching of so eminent a doctor, set forth so preeminently by the Holy See. Furthermore, this canon is not to be understood as a restriction in the search for solutions to our problems, as the recommendations of *Humani Generis* indicate (14). It is also recognized that this preeminence of St. Thomas does not take the citizen's rights away from other doctors and schools in the realm of Catholic theology. In a word, it seems to me that the Holy See's preference for St. Thomas is especially a prudential measure, to assure in the Church a sound and tried doctrine in the face of the multiple *isms* of our times (15). And further, I may note, it is above all to St. Thomas himself to whom we are bidden and encouraged to turn; but the present trend of Thomistic studies tends to show that in the strictly tehological part of his work, that dealing with God Himself, the Platonic or Neoplatonic element is a much more prominent, even a predominant, aspect of Thomas's thought that the customary scholastic interpretation has neglected and obscured (16).

This opens, perhaps, an important point of contact with the Byzantine theological tradition, which admittedly has been pro-

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(14) AAS 42 (1950) 573 f.

(15) The remarks of Pius XII with reference to canon 1366 § 2 in an address to the Dominican general chapter are to be noted, where he affirms that, in view also of modern problems and progress also in philosophy and theology, the system of St. Thomas serves as a sure guide, with which *ad veritatem cognoscendam et solidandam tuto procedi*(tur) [AAS 38 (1946) 387]. A few days before he had urged a diligent following of St. Thomas on the Jesuit general chapter in the words of their own constitution, the doctrine of St. Thomas, namely, « as more firm, more sure, more approved and agreeable to the Constitutions » (*ibid.* 384). See also *Humani Generis* where he refers to the earlier passage to the Dominicans [AAS 42 (1950) 573].

(16) Cornelio Fabro in the preface of the second edition of his work *La nozione metafisica di Partecipazione secondo S. Tommaso d'Aquino* (Torino 1950, p. VI) says: « Questa risoluzione riesce, nel Tomismo, a incorporare gli elementi perenni del Platonismo di cui si era nutrita l'epoca patristica, trasfigurandoli entro la concezione aristotelica del concreto, per poi elevarsi alla nozione cristiana di creatura ». See also Arthur Little's *The Platonic Heritage of Thomism* (Dublin 1950). St. Thomas himself in the preface of his commentary on the *Divine Names* of the Pseudo-Denis, says, after roundly rejecting the Platonic doctrine of separated forms: « sed quantum ad id quod dicebant (Platonici) de primo rerum principio, verissima est eorum opinio et fidei christianae consona ».

foundly infuenced by the Neoplatonic stream. In any case, for any fruitful interchange between theologians of the Byzantine traditions and those of the Latin West, not only must the Westerners familiarize themselves with the Byzantine tradition, but the Byzantine theologians must acquire a first-hand knowledge of the real thought of the great Western authors, of whom, without doubt, St. Thomas is the greatest.

The third way, finally, in which the concrete exercise of theology is complex, is the manner and degree in which the theologian employs his sources. The sources in question are, of course, primarily Scripture, the Fathers, the liturgical texts, sacramental practice. It is through the latter sources that tradition finds its written expression and often gives a certain interpretation or trend of interpretation to Scripture. It is these latter that now interest us; for, though Scripture is fully common to all Christians, the Fathers and liturgical texts differ according to rite. There is a difference, then, a plurality in the customary matter of theology that is necessarily involved in the rite a theologian follows. I do not mean to suggest that a theologian is restricted to the Fathers and liturgical texts of his own particular rite; far from it.

Since the Renaissance, Western theologians have frequented more and more the Greek fathers, up through the classic age of theology, the 4th and 5th centuries. All to the good. But how can Westerners have as intimate a knowledge of their teaching as the Byzantines for whom directly or indirectly, they form the staple theological diet. Gregory of Nyssa was called 'Father of Fathers' at the 6th ecumenical council — an honorific title that in the West could only be accorded to St. Augustine. Yet Gregory of Nyssa is in the direct line of paternity of the Palamite and Neopalamite theology. How unaccustomed and strange in our ears are their resounding negative asseverations of the unknowability of God and the consequent discussion of uncreated energies: Yet ultimately it may, perhaps, be that no fundamental divergence exists ([17]). These differences are due to difference in patristic tradition, to diversity of ecclesiastical organization, to the divergent relations of the monastic body to the institutions of higher learning: in the West the clergy and monks or friars largely composed those bodies; in the East they were chiefly in the hands of the laity. These factors all would have been operative had there been no schism. It is for the future to see what will result when theologians of either tradition understand, not merely have knowledge

([17]) See Endre von Ivánka, *Palamismus and Vätertradition* in *1054-1954* (see note 10) II p. 45 f.

of, the theological standpoint of the other, so that effectively each may profit by the richness of the other's patrimony.

Dogmatic agreement is essential — unity and not conformity to one theological school. Within the Latin tradition itself there are several recognized schools that differ in the aspect of the Divine Mystery chosen to coordinate the whole theological synthesis. Yet in this difference, whether one start with the Being and Majesty of God or with the Incarnation as pivot and hinge of the whole theological structure. there is no diminution of dogmatic unity under the one Magisterium. Nor is the permanently unsettled discussion *De Auxiliis* a hindrance to that unity.

Theology is one as derived from the knowledge and science of God and the blessed in heaven; we, who are still in the way with only a beginning of vision in faith and with our own varied human contribution, often very imperfectly refined and purged for the purpose, cannot but produce a varied theological interpretation of the truths of faith defined by the Church and brought to us by a non-uniform but vitally harmonious tradition. Theology is one in the knowledge of God and the saints; while we are yet sinners and incumbered with the veil of this sinful flesh, we can apprehend that unity only in faith with the Spirit-guided authority of the Church; we cannot actuate it to the full. That actuation is the consummation in which God will be all in all.

There is no need to be long over the remaining chief fount of diversity in theological sources: the liturgical texts. As sources for theology they have as yet been very slightly exploited. Rare indeed is the man who could be equally conversant with the liturgical riches of more than one rite — his own. If one compares the rites, one soon sees that for extent of ecclesiastical composition employed in the office as over against the psalms and Scripture lessons the Byzantine and Syrian rites are far, far richer. On the other hand, the Roman collects of the Latin rite have a theological density which it would be almost impossible to equal elsewhere. But what would be the result of a systematic exploitation of these riches for the benefit of theology? An accentuation of diversity? In certain ways, no doubt, yes; yet in others, insofar as there is a drawing closer to the sacramental fact, which underlies them all, there may be a powerful drawing together; the sense of communion in the saving mysteries of the Risen Redeemer will predominate.

* * *

I began these remarks in order to explain the relation of the Holy See to the various rites; I seem to have ended with a defense

for an effective, material plurality in theological thought. A recapitulation of these developments will give me the opportunity to add some distinctions.

The Holy See, though historically Latin, stands, in virtue of the Petrine privileges, in the same relation to every rite The Holy See *is neither Latin, Greek, nor Slav, but Catholic.* In the mouth of Benedict XV the subject of this affirmation was not the Holy See, but the Church. What is true for the whole is true also for the hierarchical head in which the whole is centered. Pius XII has expressed with greater juridical clarity that the rights of all rites are the same in the one Church, and that *rite* includes the whole historical, liturgical, institutional complex; only that is excluded which is contrary to right faith and morals. Theological traditions are the summation and soul of such a complex; they therefore have perfect and equal right in the Church wherever they are not in disaccord with right faith and morals. I would say more: they are an integral part of the Catholic patrimony from which Catholic theologians should draw, as Byzantine theologians also from Western sources.

The Holy See, in clarifying its position in relation to the various rites, has effectively underlined the complex nature of the Church's unity and her own position as the indefectible Dominically constituted center of that unity. It will be helpful to recur to a distinction of St. Thomas and to Cajetan's development of it in his comment on the question *De schismate* (q. 39) of the *Secunda secundae.* The Church is *one* and under *one head.* The possession of the same faith and sacraments does not make the churches of Spain and Scotland one, but only like one another; the being subject to the one pontiff does not make these churches one, but under one; it is only the being and acting as parts of one whole that formally imports unity. These are all elements of the Church's unity. One may perhaps say of them what St. Paul says of the virtues of faith, hope, and charity. Being alike in faith, being subject to the same hierarchical head — these pass with this world; being and acting as parts of one whole — this abides forever. It is the fellowship, the *koinonia,* not only with one another but, in it, with Christ in the Father, as St. Ignatius makes so wonderfully evident in his letters.

Now in the centuries that have passed since vital communication, then communion, ceased between Rome and Constantinople, there have been developments on both sides that it would be useless to deny and impossible to efface. If they are not in harmony with the divine constitution of the Church or are merely contingent developments, they will fall into disuetude. Among the

essential elements is the increased sense of the primacy and infallibility of the Roman pontiff. This pertains to the *under one* element of Cajetan and is largely necessary to understand the juridical and apprehensible aspect of the one Church throughout the world. It is that by which the communion is realized, it is not that communion; it is a means, not an end. The plurality and interplay of theological thought pertains, derivatively, to the element of communion, as manifesting the richness of divine life in the Church and its living unity.

In a recent article in *Theologia* apropos of Oscar Cullmann's *Saint Pierre, Disciple-Apôtre-Martyr,* Fr. Afanassieff (18) considers the manner of conceiving the unity of the Church, manifest in the Ignatian epistles, as typical of Orthodoxy. Now the Ignatian emphasis on unity does not go beyond the local church grouped (or groupable) about the bishop in the liturgical celebration of the Lord's supper. It is Ignatius who first speaks of the Catholic Church (*ad Smyrn.* 8.2). But how the unity of this whole body is made operative whose bishops are scattered to the ends of the (*ad Eph.* 3.2), he does not suggest. In the local body the bishop is the center; it is he who celebrates or licenses other Eucharists; it is he who judges of the rightness of doctrine; it is he who cares for the welfare of his people by approving their marriages. For the whole body of churches there is no direct suggestion, save the exchange of emissaries as practised between churches or between Ignatius and the Ephesians, Magnesians, and Trallians. On the other hand the concept of the Church's unity in function of the primacy of one See as juridically developed in the West is, the author suggests (19), unknown to Ignatius and foreign to Orthodoxy. I am inclined for the most part to agree, with, however, some important reservations. The Ignatian mystique is centered on the local and heavenly church; in this sense there is no transition to the unity of the whole body of Christians. Yet there is nothing that forbids such a transition; there are indeed good grounds fort it. The bishop with his presbyters is sometimes regarded by Ignatius as representing Christ and his apostles, sometimes as the four and twenty elders about the throne of the Lamb. Once it is realized that the bishops are successors of the apostles with their Dominically constituted president in the successor of Peter, then the whole body of bishops in communion with the See of Peter is seen as a symbol of unity, in the Ignatian manner.

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(18) Nicholas Afanassieff, « L'Apôtre Pierre et l'Église de Rome », *Theologia* 26 (1955) 465-475, 620-641.

(19) *Art. cit.* pp. 474, 638, 640.

It is Cajetan, in the passage already cited, who says that the symbol of unity, parts sharing in the whole, is precisely *Synodos universalis*. But, and this is a big but, the ecclesiastical development in the Byzantine church was such that, despite the occasional explicit recognition of the Petrine privileges and their sporadic exercise in the East, there never grew up an operative sense of being part of the whole and of being under the power of the Petrine keys.

An Orthodox then who comes to the Catholic Church is struck by the juridical aspect, the *under one*. In his own particular tradition this aspect of ecclesiastical life has been neglected and the place of Peter and his successors reduced unjustifiably. He has to supply for this lack of development in his particular tradition. If, however, there is no plurality and no interchange in theological thought, he either, by singular strength of character, retains his native mentality, or else gives in to a uniatism.

Now if there were among Catholics of diverses rites an effective plurality and interchange of theological thought, always under the egis of the supreme Magisterium, the Orthodox coming to the Church would find his own treasures conserved, even enhanced, and the process of adjusting to the being *under one* would be made easier, because its purpose, communion, would be seen to be realized in the highest reaches of the Church's activity: her theological thought.

The foregoing considerations on the relations of the Holy See and the various rites in the Church were conceived as preparatory to and in justification of the comments that I hope sometime to suggest concerning the Syrian rite. I may be excused for having referred in the foregoing exclusively to the Byzantine rite. This was done purposely; apart from being the most populous, it is the most known in the West, and with it the West has been in continual contact. Further, the human cultures entering into the formation of the Byzantine and Latin rites are closely akin; the basic forms of the Syrian culture belong to another world.

Dom Polycarp Sherwood, O. S. B.

AN ECUMENICAL EVENT IN AMERICA

On June 25th of this year an event of profound significance occurred for the Protestant ecumenical movement in the United States. On that day in Cleveland, Ohio, the Congregational Christian Church and the Evangelical and Reformed Church merged to form the United Church of Christ. The solemn moment of union took place when 714 delegates equally divided between the two denominations voted to become one body and then reverently sealed their merger with a prayerful declaration of unity.

The ceremony was preceded by a colorful outdoor procession. A massed choir and trumpeters led the way across the city's public square followed by four ministers each carrying a cardinal symbol: the cross, the bible, a chalice and paten, a baptismal font. Representatives of the two uniting organizations came next in the procession and after them 36 delegates representing 29 Protestant denominations, the World Council of Churches, and the National Council of Churches of Christ in the United States. The impressive procession finally entered the Music Hall of the Cleveland Auditorium.

As the first step in the formal proceedings the delegates heard the official reports authorizing the union. They then approved an important five-point resolution. In it the body declared, ordered, and resolved that the union of the two denominations was now effected under the name of the United Church of Christ and that it should be formally announced by the proper officials of the two uniting organizations; the union, moreover, was to be carried out according to the document known as the « Basis of Union and Interpretations » which should regulate the business of the United Church of Christ until a constitution is adopted. Immediately afterwards a prayer was offered, led by Douglas Horton, dean of Harvard Divinity School. Dr. Fred Hoskins, minister and secretary of the Congregational Christian Churches, and Dr. James E. Wagner, president of the Evangelical and Reformed Church, both newly elected co-presidents of the United Church, clasped hands « in symbol of the fellowship of their respective communions and their oneness in Christ ». In an enthusiastic crescendo the entire group then solemnly ratified the union with the declaration: « We do

now, as the regularly constituted representatives of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, declare ourselves to be one body and our union consummated in this act establishing the United Church of Christ, in the name of the Father, and of the Son, and of the Holy Spirit ».

The actual merger, bringing together approximately one and a third million Congregationalists and 800,000 members of the Evangelical and Reformed Church to form a new denomination, seventh in size among Protestant groups in the United States, was accomplished within the space of one evening. The path leading to union, however, was a long and tortuous one. First negotiations began in 1940. The basis of union between the two bodies was drafted in 1947 and the name of « United Church of Christ » chosen in view of their hope that other denominations would subsequently join them. Both organizations voted approval of the merger in 1949, but the Cadman Congregational Church in Brooklyn, New York, sued in the New York Supreme Court to block the proposed union. Four years later in December, 1953, the Court of Appeals, New York's highest court, rejected the suit and thus opened the way to renewed negotiations. In June, 1954, the Congregational Christian General Council reaffirmed its intention to proceed, and in October of the same year the executive bodies of both denominations decided to unite in June, 1957. During their regular sessions in the summer of 1956, both the General Council of the Congregational Christian Church and the General Synod of the Evangelical and Reformed Church sent out an official call for the meeting to consummate the merger; and in June of the present year, despite various anti-union groups such as the Continuing Committee for Congregational Christian Churches and the League to Uphold Congregational Principles, and despite the action of about 150 congregations of the Congregational Christian Church in forming a « National Association of Congregational Christian Churches », the long years of planning finally came to fruition in the existence of the United Church of Christ.

It is not entirely strange that these two denominations should unite. Each lends itself easily to merger, and each has had an impressive record for joining with other groups.

The Congregationalists originally began in England as a separatist movement in the Anglican Church. Pressure from the government forced the small group to move to Holland, and from there they migrated to America as the Mayflower Pilgrims who landed at Plymouth in 1620. In a short time they united with the Puritans who had settled in Salem, Massachusetts. Thereafter the

Congregationalists were concerned with a variety of internal questions and development. However, in 1866 an attempt was made to unite with the Free Baptists who had previously seceded from the Congregational churches. The effort failed, but in 1892 a group of Methodist churches from Georgia and Alabama were accepted « in fellowship », and in 1895 and 1923 serious but abortive attempts were made to merge with the Episcopalians. A proposed union with the Disciples of Christ also failed as did a merger with the United Brethren. In 1925 the Evangelical Protestant Churches united with the Congregationalists, and in 1931 the Congregational Church joined with the Christian Church to form the Congregational Christian Church. There is substantial evidence that Congregationalism is the most ecumenically-minded of all the Protestant groups.

The Evangelical and Reformed Church, as its name indicates, is also the result of a merger, in this case between the Evangelical Synod of North America and the Reformed Church in the United States. Each of these groups, in turn, was the result of fusions of various elements. Their religious ancestors were Martin Luther of Germany, Ulrich Zwingli of Zurich, and John Calvin of Geneva. Emigrating to the United States, mostly from Germany in the early 1700's, they brought with them the Reformed Heidelburg Catechism as well as Luther's Catechism and the Augsburg Confession. In 1934, after the stimulus of the 1925 Stockholm Ecumenical Conference, the present union between Evangelical and Reformed Churches was accepted on both sides with a minimum of difficulty.

With this historical background, when the question of a union between the Congregational Christian Church and the Evangelical and Reformed Church came up, there was both a wealth of experience and precedent to speed the merger. No difficulty was seen in the way of doctrinal differences. Each group was in general agreement in its Protestantism and especially in its belief that Christ is the head of a universal church. They both held that God speaks to the members through the church; He also speaks to the church through the members, since both the church and the members, as they say, have direct communication with Christ.

The different forms of government in the two groups posed a greater difficulty than doctrines. Congregationalism from its foundation had always insisted on the independence and autonomy of the local church. It was the fear of losing this independence that prompted such strong opposition to the merger on the part of some Congregationalists. The Evangelical and Reformed Church, on the other hand, held to a system which has been described as

« presbyterian », that is, a government vested in synods or presbyteries built up hierarchically with the General Synod as the highest governing body.

The difficulty over different forms of government in the end was settled very simply. The United Church of Christ will allow each individual congregation to choose its own degree of autonomy. Each local church may be as congregational or as presbyterial as it likes. In practice then, as Dr. Hoskins, the newly elected president from the Congregational group, commented after the union was effected, the former Congregational churches will continue to « own and control their property, call ministers, set their own standards of church membership and determine their orders of faith and worship ». He added that the « Basis of Union » document recommends standards of what is generally regarded as the best procedure, and these the congregations « will find it good to follow ».

On June 27th the first general synod of the newly formed United Church of Christ ended. It had performed an impressive work: the creation of a new denomination through ecumenical effort. What significance will it have as an organization in Protestant life? What effect will it have on other denominations to merge? What importance will it have on the ecumenical movement itself? All these questions will have to be left to the future to settle.

There are some however, as the editors of the *Christian Century,* who believe that the impact of the merger one hundred years from now « may easily be more massive than anything else that has happened in our lifetime ». The reason for this, according to the *Christian Century,* is that in the event that occurred at Cleveland, Ohio, « American Protestantism turned a corner. A trend that had run in one direction for 300 years was reversed ». After three centuries of separate growth, for the first time in the United States, two denominations with differing forms of government united. Such a merger happened in Canada; it happened in South India; it happened in Japan and the Philippines. Now it has happened in the United States.

In the first flush of success over the emergence of the new organization, proponents of Protestant ecumenism understandably may be led to exult. That some measure of encouragement and stimulation to further mergers or schemes of union was given cannot be denied. A more sober and impartial view, however, may well question the lasting significance and gains of the merger.

Bishop Lesslie Newbigin who came to Cleveland as a representative of the Church of South India and who therefore could speak

with experience, warned the assembled delegates in his sermon that the merger should not merely make a larger group out of two smaller groups but rather result in real unity. The new denomination, however, in the eyes of even many non-Catholics must appear simply as a larger group. How can it be otherwise? In doctrine the United Church is the heir of as many divergent streams of religious thought as there have been various parties brought under its cloak. Douglas Horton, head of the divinity school at Harvard University, in commenting on the new denomination says that it « will be the meeting place for Jonathan Edwards and John Calvin, for John Owen and Ulrich Zwingli ». In such a setup it is inevitable that either the two uniting members keep their own doctrines — which they may do — or there is a sacrifice of doctrinal conviction — which is likely to happen in any case. Where there has been such a large number of mergers and sub-mergers — as here — the doctrinal content of the final resultant union is bound to be a very, very small and hardly recognizable common denominator. Is this what the United Church is striving for?

The same criticism may be directed to the merger on the level of government. In practice each group will retain its own government. Unless some provision is made in the new constitution — subject to approval two years from now — for greater unity of government, the two groups will still be strictly two groups. In defense it is said that common loyalty and not uniformity makes a denomination strong. But, one may ask, loyalty to what? It is not to a common faith; it is not to a common government; it is not a common worship. Is it then simply to a name and an ideal? Until the United Church of Christ produces more substantial evidence, this would seem to be the case.

Yet it must be admitted that the step taken by the Congregational Christian Church and the Evangelical and Reformed Church was toward union and not division. It is a reversal of the trend of Protestantism begun in the sixteenth century of breaking away and breaking away again. If the trend toward unity continues, reversing the contrary movement of 400 years, the cycle may eventually be completed. We can all well hope and pray for that day.

Roger Matzerath, S. A.

COMMENTS AND DOCUMENTS

A German lutheran statement on Catholic truths

The document which follows is one that carries with it reasons for a joyful hope for the friends of Christian unity. To be sure, the Lutheran ministers who have endorsed it number but half a dozen. But nevertheless we have reason to believe that there are many others who go along with them; and, in any case, they do constitute a force. Here we have a group of ecumenists who have a clear perception of the heart of the matter — that it is of the Church that we must speak. As for the rest, either agreement already does exist, or else it would follow very soon. May the book which these courageous Christians have promised us make its appearance as soon as possible, and may it develop the present theses under the unfailing guidance of the Holy Spirit.

It may be that on one point or the other I have not completely grasped the sense which the signatories of the document have wished to convey, but in what I have understood and as I understand it, I have found nothing which could not be accepted by a Roman Catholic. Many of the propositions stated are still very general, but there is nothing standing in the way of their being specified in a more Catholic sense later on. The principle « That which is Christian should be Catholic » — (I believe this is the significance of Das Katholische ist das Christliche) *— is perfectly exact. It is of course clear that a doctrine is Catholic not only when it is in fact held by all Christians, but when it has a claim on the belief of all Christians. The problem, consequently, resolves itself in seeking out that which is Catholic in this sense. The six ministers in question do in fact express several truths which Scripture and Tradition present as such, although some Christian communities have rejected or neglected them.*

The associates and the friends of Unitas *will, I know, accompany the noble efforts of Dr. Asmussen and his confrères with their interest and prayers* (1). *And may, indeed, our separated brethren not take too lightly the appeal these men are making to them —*

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(1) With reference to other statements made by Dr. Asmussen confer the following numbers of *Unitas*: Vol. V, p. 177; vol. VI, p. 193; vol. VIII, p. 115.

namely, that « Protestantism is called upon by the Holy Spirit to assume a new and positive attitude towards the Catholic Church ». (Editor's note)

The Age of the Church (VII)

The publication of the circulars of *Die Sammlung* (« The Gathering ») is suspended with the present letter pending fresh advice. This is not to say that we have grown weary of the enterprise. Neither have we lost faith in the rightness of our cause, nor are we disposed to admit that our cause has not found an audience. If we give up this form of circularisation until we are better informed, it is because there is a time for every kind of labour. For all sorts of reasons we have decided upon another kind.

With the arguments listed below we give in some way a general survey of the most important aspects of our work so far. We take it well into account that many of our readers will find the contents of this circular too concise and too difficult for them. This is because the object we are treating here is difficult of its very nature. It does not depend upon man's ability to set forth a spiritual problem in such a way that it may be easily taken up and quickly understood. Those who deal with such matters must speak as God directs them to speak, hoping that the day will come when they can speak in such a way that their readers will have the impression that they are speaking in their own language. That is why we have planned to develop first, in a small book, the object of our thesis. This work will be taken in hand immediately, for we wish to help those who are concerned with the state of our Church, the salvation of souls, and the unity of Christendom.

What have we achieved on the road that we have thus far travelled?

One may say altogether, not a great deal. For apart from the *Michaelsbruderschaft* no one in Evangelical circles has sought converse with us. Considering that this was our first aim, we must admit that we are far from being satisfied with the result of our efforts. But on the other hand, we know that we have also played a part in the introduction into the discussions of the Church of those questions dealt with in our pamphlets. For a year now the Catholic question has been ventilated to an astonishing extent among bishops, theologians and authors of standing in the Church, and this has been accomplished in spite of the fact that for political and theological reasons this vital question, the question of the Roman Catholic Church, has been the object of genuine abhor-

rence. So the result has not been so meagre. Naturally, we have been reproached with having « Catholicising tendencies », and for this reason some have made a point of not holding converse with us, or at least of not doing so publicly. For in the eyes of many Protestants, « Catholic tendencies » are worse than non-Christian tendencies. In the political and spiritual worlds there are still good Protestants who would rather be seen with non-Christians than with Catholics. We believe that we ought to expose ourselves to this reproach. For it becomes clearer day by day that this grievance compels us to a decision which may be considered *the* decision of the century — that that is only Christian, when all is said, which is universally Christian: (*Nur das, was allgemeinchristlich ist, ist überhaupt christlich*). That which is Catholic is that which is Christian: « *Das Katholische ist das Christliche*); that which is kept in isolation is not Christian: (*Die Absonderung ist das Unchristliche*). The task of this century, then, is to re-discover what is indubitably Catholic.

An example will make this clear. Everyone knows that the German Lutheran Churches are striving to re-introduce a liturgy that may claim to express what is universally Christian and also Catholic. They believe that the answer to this is a return essentially to the forms of liturgical worship which were used by Luther and his associates. This results principally in the fact that they have recently put the Lord's Supper back into their worship, and have made it no longer a mere appendage to worship having no organic link with it. It is not by accident that Protestants of repute have already cast the suspicion of « Catholic tendencies » against this effort of the Lutheran Churches. Here indeed minds are divided; there are those who would recover all that is universally Christian, and those who believe it possible to be satisfied with this or that Christian particularity.

We may certainly doubt whether worship such as has been maintained since the Reformation has been common Christian worship or Catholic worship. The Church will have to examine this question seriously. But we cannot doubt that what is common to all Christians is the criterion which decides this. For only that which is common to Christians is the truth. That is the motive for which, in the following theses, we have sought to begin to set forth the truths common to Christians, set out in Evangelical terms. We believe that this criterion is so decisive that we ask also of the Roman Catholic Church whether certain things which they call Catholic are so in that sense. Thus understood, we have

no « Catholicising tendency » — we have a Catholic yearning. And it is an integral part of the profession of the Christian faith.

Fürsteneck (Hesse), 16 May, 1957.

(signed) D. Hans Asmussen D. D., Heidelberg.
Richard Baumann, Tübingen-Lustnau.
Pastor Ernst Fincke, Frankfort/Main.
Gustav Huhn, Fursteneck (Hesse).
Pastor Max Lackmann, Soest/Westfalia.
Pastor W. Lehmann, Offenbach/Main.

Evangelical statements on Catholic Truths

1. *The Whole Word of God.*

In the course of the Church's history a series of Catholic truths has been lost which should be recovered. Catholic truths are truths universally Christian without which the Church cannot fulfil her mandate, under obedience with full authority, as regards the truth of the Gospel and the unity of Christendom.

We Evangelicals profess to be the Church of the Word. But it is becoming more and more obvious that we give a clear field to the Word of God only where it does not contradict the principles of our particular Church. The loss of important Catholic truths has resulted in other particular truths finding themselves isolated and over-emphasised. It is thus that separations which rend the Body of Christ are born, which weaken the strength of the gospel. We set out below the Catholic truths which we must confess anew if we wish to be the Church of the New Testament and of the confession of the Apostolic faith, and if we wish to serve the unity of the one Catholic and Apostolic Church.

2. *The Incarnation of the Word and the Mysteries of the Christian Faith.*

« The Word was made flesh » — salvation comes from on high to man and to every creature; it does not come from creation or from human activity. But from the very fact that it came, the Word bringing salvation itself became flesh; that is to say, it assumed human nature and created being, hopeless since the fall, in the service of God.

It is a Catholic truth that the salvation wrought by the Son of God made flesh was most certainly accomplished once only,

but it is also certain that He at all times makes Himself present among us. The presence of Christ's act of salvation is given to us through His mysteries (wonderful divine manifestations in the light of faith). These are His Word and His sacraments.

It is a Catholic truth that the divine mystery cannot be understood except by the mind enlightened by the Holy Spirit.

The Christian mysteries are perceived through the incarnation of the Son of God, in the sense that God takes to Himself an action effected by man — the common worship of His people, preaching, and the administration of the sacraments — the divine blessing of which makes it a mystery of faith. Not to see the co-operation of divine and human activity in these mysteries is to lose a Catholic truth. He who says that God alone acts in the sacraments is by that very affirmation merely standing at the threshold of the redemptive act of God which he should be proclaiming.

3. *Grace and Liberty.*

It is a Catholic truth that the individual does not achieve salvation except by conformity to the image of Christ. Like Christ, Christians receive a new birth outside the will of the flesh or of man; they die with Christ, and are raised to his life. The Christian entity (« *être-chrétien* ») can never be described as a mere abstraction formed from the birth, death and resurrection of Christ.

One must be cautious in raising the problem of free-will in man. Such a question arises from a philosophy that is alien to Christianity. One cannot therefore assume or propose an autonomy in man that is detached from God, nor affirm philosophically a lack of autonomy behind which are concealed the self decisions of man. The mystery of faith consists rather in that by which God enables unwilling man to overcome his unwillingness (*dass Gott aus Nichtwollenden Wollende macht*). The individual's road towards faith can only be illuminated in explaining, as far as it is possible to do so, how from being an opponent one becomes a co-operator (*Wie aus Widerstrebenden Mit-strebende werden*).

It is also a Catholic truth that we are saved only by the grace of God, just as it is an Evangelical truth that God does not save us despite ourselves. The apparent contradiction which lies in these affirmations finds its solution in the fact that God, in leading us to salvation, should not be conceived of in terms of classic rational thought on causality. That is why it is necessary to witness with Holy Scripture that God recompenses in time and in eternity every good work of believers and unbelievers. This

truth is not in contradiction with that other which states that salvation is free.

4. *The Mystery of the Church.*

The Word made Flesh, crucified and risen, continues His life and activity in the life and activity of His Body the Church. That is why in the New Testament the Church, foremost after Christ, bears the title of « mystery ». For it is not a mere group of believers faced with the Word; it forms a unity with the Word made flesh, « of His flesh and of His bones » (Eph. V, 30). That is why the Church is not only spiritual and invisible, but also corporal and visible to the extent of its juridical structure created by God. Its functions and its mysteries are the « joints » of the Body (Eph. IV, 16). There is a loss of Catholic truth when a grandness which calls itself a « Church » no longer looks on itself as a mystery, and no longer realises that it touches so nearly the « primordial sacrament » which is Christ. But it is at the same time an error to try to think of the Church as a mystery from a purely earthly point of view, and so deprive it of its true mysterious character. If it is the will of God that one should « see » the Church, what one sees of it is not that which is the Body of Christ. If it is also the will of God that the Church, like the Body of Christ, is discernible only to the eye of faith, faith can discern only that which may be seen equally by earthly eyes.

5. *The Relation of the Head to the Body.*

Christ is the head of the Church, its Lord and its source of life. The Church is at the same time His Body, forming with Him one only whole Christ (I Cor. XII, 12). The Church lives by the sacrifice of Christ offered once only, and therefore this sacrifice for us and for the whole world is not what it is and what it should be without the multiple co-sacrifice and the multiple co-suffering of His Body, the Church (Col. I, 24).

Christ alone is priest and king who governs all and forgives all, and therefore the Church must participate in His royal and priestly acts (Apoc. V, 10), — acts which its members in part freely exercise among themselves, and in part through the hierarchy (*Ueber- und Unterordnung*) in their public and juridical functions.

Christ alone is the teacher who instructs the Church by the Word delivered in writing by the Apostles; and therefore His Word was made flesh also in the decisions made by the Church in the course of her history, in her dogmatic forms and in her life, for

the Word of the Church participates in the authority of her Lord. Two things must always be remembered — the distinction and the unity of Christ and His Church. To take into consideration only one term of this relationship is to lose a Catholic truth.

6. *The Sacrifice of Christ and the Sacrifice of the Church.*

The propitiatory sacrifice of Christ is an unfathomable fact. It was accomplished from the depths of His loving heart in the bloody events of the crucifixion, in the whole of His journey through the world to the Father. The victim throughout eternity is the High Priest. He makes His sacrifice present in the sacraments of the Church, particularly in the Eucharist, and he accepts in Himself the living co-sacrifice of Christians. In eucharistic worship it is not only Christ's person which is present, but also the whole act of sacrifice (*Sein ganzes Opferhandeln*). This cannot be achieved without the Church's co-operation, particularly that of the priest and the liturgical agent in the sacrament. That is why Christian worship is in the fullest sense a sacrifice. In it there is not only a setting together of the expiatory sacrifice of Christ and the sacrifice of praise of the community, but a union of thanksgiving and intercession, and the gift of Christ the expiator Himself together with the thanksgiving, the intercession, and the gift of the expiating Church herself. The expiation of Christians is in no sense a lessening, but rather an increase in the glory of Christ.

7. *The Church and the Apostolic Succession of its Ministry.*

The Church and the mysteries which we call sacraments form parts of the same whole (*gehören zusammen*). Necessity may make indispensable the performance in faith of « private sacraments », but it cannot take the place of the necessary authority. An essential Catholic truth is lost when the preaching of the Word no longer takes account of the authority which is related to it in the same way that the performance of the sacraments takes into account their authority. This authority must be terrestrial, visible, and juridical, but at the same time having a superterrestrial reality and efficacy. The fact that this question of authority is not brought out into the open was and still remains one of the principal causes of the division of Christendom. It is a question before all Christendom of knowing whether in Evangelical ordinations there is anything more than a collation of purely administrative powers.

Christ chose and blessed the Twelve in order that they might become a new entity, resembling Christ, endued with priestly powers

(*Vollmächtigen*); to some He gave a certain precedence, and to one among them the position of headship. In the course of the Apostolic age, out of this fundamental order came the order constituted by the functions of bishop, priest, and deacon.

According to this prototypical order, those who are invested with a function are not mere functionaries of a Church or community, but a special gift from the Lord ascended into Heaven for the purpose of transmitting the general and particular priesthood of the New Covenant. They are not concerned with their own authority, but they are incorporated into a strict spiritual family which constitutes this function. The gradation of degrees shows that, in the widest sense, all the baptised participate in the ministry of the office (*am Dienst des Amtes*). All the offices are articulations (although in varying degree) of the unique office of the royal priesthood of the Church. It is of the nature of the office that, as for Christ and His Apostles, it is inseparably linked with the person of him who is invested with it.

Vocation to the common priesthood, founded on baptism, gives a new being and is indelible. From this follows the particular priestly office with which the authorised recipient (*bevollmächtig*) is invested with the apostolic office with a view to transmitting it.

The calling of a woman to the priestly office destroys its mystery, which is to represent the Heavenly Spouse of the Church. It is no more possible to consecrate milk instead of wine into the Blood of Christ than for a member of the female sex to be consecrated a recipient of an office which represents Christ. But that does not call in question the vocation of women to other ministries in the Church.

8. *Sacerdotal Office and Consecration.*

It is a lost Catholic truth that the priesthood of the Church is part of the mystery of the Church. How otherwise could the Church be in the following of Christ the High Priest? It is an unworthy subterfuge to say that the reign (*Herrsche*) of the « priesthood of all believers » in the Church means that we have no need of priests. The Catholic truth that Christians are a priestly people immediately demands an explanation of what the priestly actions consist of, and which Christians are invested with full powers of exercising the particular priestly functions in the following of Christ.

It is a Catholic truth that Confirmation, supposing such a thing is intended, confers full powers for the common priesthood; but also that the administration of the sacraments depends on a power

which goes beyond Confirmation. This power to exercise the priestly ministry, in which, according to the New Testament, the preaching of the Word begins again, is in itself a mystery and a sacrament in which Christ Himself confers the grace and *charisma* of office by means of instruments consecrated by the Church.

The sacrament of Ordination cannot be effected except by the Apostles and by those to whom they have given the power. Ever since the priestly office was introduced under the guidance of the Holy Spirit into the history of the primitive Church, the power of conferring priestly consecration belongs to the episcopal office. The transmission of priesthood by the bishop is the sacramental sign willed by God, in which is expressed the unity, in time and space, of the Church and its office.

9. *One Only Governing Voice of the Church.*

It is a Catholic truth that the Church of Christ on earth has and should have one only directing voice. Jesus said to the Apostles as a group: « he that heareth you heareth me » (Luke X, 16). He also conferred, on one only apostle, the office of a world-wide pastorate, and He named him the rock (petrus) which should be the foundation of the Church and a protection against the gates of hell (John XXI, 15 *et seq.;* I, 42; Mt. XVI, 18). It is unthinkable that the mission of the many should continue, and the pastoral mission of the one should cease. This testimony from revelation places before the Evangelical world the question of knowing where that office is to be found in it. When after the ancient tradition of the Church the Bishop of Rome attributes to himself that office in succession to Peter, Evangelical Christianity can no longer refrain from deciding on what is the meaning of this attribution of Peter's office to which scriptural revelation bears witness.

But to recognise the divine urgency of this matter is not to go so far as to admit the development which has led that authority to secularise itself in time, and to degenerate into an anti-Christian domination of conscience; nor does the question, still an open one at present, escape us of knowing what should be the right relationship of this authority to the authority of the collective episcopate. But it is certainly an error to wish to repudiate a sole governing voice for Christianity on earth.

10. *Church, Scripture and Tradition.*

It is a Catholic truth that is in no wise contested in Christendom that the individual in the Church discovers himself. That is why

in the same way it is a mistake not to guide the individual to himself in the Church, in the same way as it is an error to wish to come to salvation as an individual without belonging to the living community of the Church. A healthy life of faith is therefore impossible unless the Church lives as a community with its faithful and its pastors throughout the centuries and in every country of today. It is a Catholic truth that a generation, if it does not wish to be blameworthy, must think in an ecumenical way. The individual suffers spiritual detriment when the Church of which he is a member loses its links with whole communities on earth, or with whole epochs in history. It is a Catholic truth that one must hold to « what has been believed everywhere, always, and by everyone » (Vincent of Lerins).

The Word of God is recorded in a unique inspired document, the New Testament, once written for all, of the early history of the Church in order that it may support and direct the Church on its journey through history on the way firmly traced out by the Apostles.

This Word is continually developing in the Holy Spirit in the history of the Church as tradition, both in the spiritual life and in dogmatic forms, in liturgy or in canon law. All this is not left to an arbitrary Church, for the Church does not establish dogmas or regulations invested with more than human dignity whenever she pleases; she is bound to make them at those times in history ordained by the Holy Spirit. In the decisions and proclamations of such times, the Word of Christ makes itself heard in a way which is binding on the Church.

It is false reasoning to suppose that the absolute dependence of the Church with regard to the Word of God as revealed in Holy Scripture is weakened or even made void through being bound to the Church's tradition. The absolute dependence of the Church on the Word revealed by God is only made fully possible by being bound to tradition.

The actual rediscovery of Catholic truths in the Holy Scriptures shows that the Christianity which stems from the Reformation is called on by the Holy Spirit to adopt a new attitude towards the Roman Catholic Church. For the rediscovered truths of the Gospels have already increased the value of the divine truth of Christianity before the Reformation.

One can scarcely think that the Evangelical Church can and should recover Catholic truth for herself without at the same time seeking unity with western and eastern Christianity in the bosom of which these Catholic truths have already been proclaimed under the guidance of the Spirit of God.

11. *The Teaching Office.*

A Catholic truth is lost when a bishop neither wishes nor is able to exercise his teaching authority, and when he ceases to proclaim by virtue of his office that to which all Christians corporately — who are all signed by God — should bear witness. A bishop is not simply an administrator with the title of Bishop; he is the teacher of his diocese, and it is incumbent on him to preserve unity with other dioceses.

The laity are not in any way the sole object of the Church's labours. When the people elect their bishop by acclamation (as with Ambrose) there is in this event something of the mystery of Christ and the Church.

12. *The Communion of Saints.*

It is a sign of healthy spiritual life that the Church and its members have not merely an historical attitude to the dead, but believe that those in expectancy and those in action, prayer and intercession in the immediate presence of God, take their place in the government of the world by Christ. This attitude of the Church on earth towards the Church in Heaven has a scriptural basis. There has always been a witness to the communion of all the saints in the Church's liturgy. All the saints in Heaven and earth are especially united in the Eucharistic communion of the Body and Blood of Christ.

* * *

The W. C. C. and Religious Liberty in Catholic Countries

The readers of Unitas *will remember that at the Evanston Assembly Methodist Bishop Sante Uberto Barbieri made a violent attack on the Catholic Church and yet, notwithstanding, was elected one of the six presidents of the World Council of Churches. On the occasion of the last meeting of the Central Committee of the W. C. C. at New Haven, Bishop Barbieri proposed the resolution that the Council strongly condemn the persecution of Protestants in predominantly Catholic countries. To the honor of the Central Committee, this offensive proposal was not accepted. In fact, a number of high ranking officials expressed themselves to the contrary: Pastor Charles Westphal of the Reformed Church of France declared that in France there was perfect liberty for Protestants and that « there are lands in which the Roman Catholics are the*

majority in which there is no oppression »; Bishop Lilje of Hanover referred that in Colombia relations between Protestants and Catholics were improving; Rev. John Baillie of Edinburgh suggested conversations with the Holy See. Finally, Dr. Geoffrey Fisher, Anglican Archbishop of Canterbury, was instrumental in having approved a more moderate motion, although slightly ecumenical, namely, to instruct « the Executive Committee (of the W. C. C.) to arrange for a study to be made of the problem of religious liberty arising in Roman Catholic and other countries ».

It may be that there was no better way of getting out of the difficulty. In any case, we cannot help but deplore it. Could not Catholics themselves, perhaps, clamor for a study to reveal considerable discrimination against them in countries which are predominantly Protestant? In fact, we know of one prominent Protestant college which enjoys perfect freedom in a prevailingly Catholic country and whose students who happen to be Catholic are not permitted to attend Mass on Sunday.

This is certainly not the way of ecumenism, and we cannot but hope that the World Council of Churches will not set out upon it. (The Editor).

* * *

The motion passed by the Central Committee at New Haven occasioned considerable comment in the Catholic world. In Washington, officials of the National Catholic Welfare Conference, while recognizing the efforts made by World Council leaders to bring about a more moderate resolution, nevertheless declared that « great damage has been done to Catholic-Protestant relationships throughout the world ... Even the final resolution singling out Catholic countries for investigation will have an unfortunate effect ».

The NCWC bureau at the same time cited a statement by John C. White, a Protestant newspaperman who has spent twenty-five years in Latin America. Mr. White has stated that charges of persecution by the Catholic Church in Columbia and other South American countries are meaningless ». « The religious disabilities suffered by Protestants in these countries », he reports, « are mostly due to the missionaries' illegal and unconstitutional activities. American missionaries of fringe Protestant sects have with more zeal than prudence acted in ways to offend the sensibilities of both unlettered and cultured Latin Americans ».

« The World Council and our American Protestant Councils », concludes Mr. White, « would be well advised to try to curb unlawful acts of United States zealots who for years have been damaging United States relations in Colombia as well as embarrassing law-abiding Protestants there ».

In England, in an article discussing the issue raised by the World Council, the London Tablet *for August* 17 *points out the inevitable opposition which a Protestant missionary brings with him when he attempts to make converts in areas which are already mainly Catholic. In a calm and logical appraisal of the point, the writer says in part*:

« It should be born in mind at the World Council of Churches, and by Protestants generally, that Protestant Christianity is a sixteenth-century movement which is what it is because the Catholic Church had been long in existence. What is positive in Protestantism is that part of the Catholic Faith which the first Protestants decided they would keep. They have nothing positive to preach about Our Lord, His divinity, and His authority, or about the Sacred Scriptures, which Catholics do not also believe. The essence of Protestantism is to protest against, and no religious movement was ever more aptly named. When its adherents engage in controversy with Catholics, what is in dispute is not what the Protestants affirm, but what they deny, whether they are old-fashioned Protestants who deny the need for works or new-fashioned ones who deny the need for faith. It is inherent in their activity that there are large parts of the Catholic Faith which, according to their predilections, they denounce as accretions or errors.

« The Catholic in a Protestant country can say that he has not come to destroy but to fulfil; that, building on the existing basis of Christian belief, he can show that there is much more to the Christian revelation, that it is fuller and richer than has been imagined by populations whose forefathers abandoned so much that they should not have abandoned. But the Protestant, seeking to make converts in countries like Spain, must attack the Church, must say or suggest that a great deal of its teaching, about the priesthood and the Mass and Our Lady, is false. There is a great difference between saying that things are false and pernicious and saying, as Catholics say in the Protestant world, that the beliefs of those they are trying to convert are partial, inadequate and insufficient, out of proportion because of what is rejected, though true as far as they go. It should accordingly be recognised that a great deal more is being asked of Catholic Bishops, clergy, and faithful when in these Catholic countries they are asked to give a free run to people whose message is that their teaching is full of harmful superstition, that their claims to spiritual authority are untrue, and so on. Yet what else can the Protestant missionary in a Catholic land have to say? »

* * *

Apropos of the alleged discrimination against Protestants in Colombia, the Duke of Norfolk, who is president of the Catholic Union of Great Britain, addressed a letter in the name of the Union to the Colombian Chargé d'Affairs in London expressing its concern « to see the principles of religious freedom maintained and safeguarded throughout the world » and voicing its hope that in the event of a new Code drawn up by the Colombian Government dealing with religious minorities, « their freedom and their rights will be effectively safeguarded ... and that (they) will receive, under the new Code, no less of freedom and toleration than are enjoyed by Catholics in Great Britain and in other democratic countries of the Free World ».

The reply to the Duke of Norfolk's letter was made on September 3rd by the Colombian Ambassador to England and was addressed to the Vice-President of the Catholic Union of Great Britain. The text of the letter, as published by the London Tablet *for October 5, is as follows:*

Sir, — With reference to the Duke of Norfolk's letter of May 17, regarding some concern of Protestants in this country in respect to a supposed new Code which allegedly was to be drawn up to govern the activities of Protestants in Colombia, I am instructed by my Government to repeat once again what has been declared so many times before and which is quoted in the Duke's letter, in the words of a former Colombian Minister for Foreign Affairs, Dr. Evaristo Sourdis, who sums up the problem thus:

« Freedom of worship is a Colombian constitutional law which is observed and endorsed by the Government. In our country a person may be born, baptised, educated, married, die, in other words, develop his whole life within his religious beliefs, without any interference, but, on the contrary, may count upon the respect and protection of the Government regarding these rights ».

You may rest assured that under any new Code or regulations, which are not contemplated by the present Government, as you say, « the status and the rights of religious minorities, their freedom and their rights will be effectively safeguarded, and the religious minorities, *so long as their activities do not threaten public order or morals* (underlining is mine) will receive no less freedom and toleration than are enjoyed by Catholics in Great Britain and other democratic countries of the Free World ».

I have no objection, if you deem it convenient, for this letter to be published with the Duke of Norfolk's letter to which it refers, and I shall be pleased to explain and clarify, if necessary, to the

religious bodies concerned, any doubts that may arise regarding this question, which is usually aggravated through lack of knowledge, misinformation and distortion of the facts of the specific and rare cases, which, if and when they occur, cannot be ascribed to negligence of the Colombian Government to safeguard these rights and aspirations of which the Colombian people, generally, and all Colombian Governments, have been so jealous and respectful.

I have the honour to be, Sir, yours very truly,

CARLOS A. SARDI
Colombian Ambassador

* * *

MESSAGE OF THE FAITH AND ORDER CONFERENCE AT OBERLIN

The following is the text of the message addressed to the Protestant churches of North America by the Faith and Order conference held early in September at Oberlin, Ohio. It was subscribed to by all the churches represented at the conference, except the Eastern Orthodox groups:

We have been sent as representatives of our churches to the North American Conference on Faith and Order to study « the nature of the unity we seek ». The fact of our commissioning as delegates by our own communions has contributed immeasurably, we believe, to the productiveness of our labors. It has assured us that the search for ways of making manifest the unity of the people of God is acknowledged as belonging to the very life and mission of every part of the church. In the work of this conference we have been disciplined by the remembrance of the representative trust imposed in us, and we have been upheld by the prayers and hopes of many fellow Christians.

Meeting at Oberlin for this week-long conference have been 279 representatives of thirty-nine Christian bodies, together with ninety-two consultants and thirty-six accredited observers. We give thanks that the conference has been so inclusive in its membership that all of us have been encouraged by solidarities among Christians of the most varied inheritances.

At the same time we are saddened by the absence of members of other churches whom we recognize as fellow Christians, and we ask forgiveness for any failure of charity or understanding in us which may have kept them apart from our fellowship.

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed

for this unity as we confess with one voice « while we were yet sinners, Christ died for us »; as we acknowledge Jesus Christ as Lord; and as we accept His commission to declare to all men the good news of His victory. This is the gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continued fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him « Lord, Lord », and failing to do the things He has commanded. We cannot forget that His prayer for the unity of His followers remains unfulfilled. Although some of our divisions arise out of loyalty to truths that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service. To proclaim that Christ is the one Lord is to give Him pre-eminence over all else — over our most cherished traditions. This we have not done.

Yet God gives us hope. We do not see clearly the path that God has set before us, but we are sure that He is leading us, and at Oberlin He has given us new light.

In this light we see that the church is God's church and that the unity is His unity. This unity, we believe, is to be:

A unity in adoration of God — one offering of wonder, love, and praise;

A unity of declared faith, sounding the vast Amen of the whole church's believing life through all the centuries;

A unity in Christ — who died for us, is risen, regnant, and will come again to gather together all things in His judgment and grace;

A unity of bearing one another's burdens and sharing one another's joys;

A unity in which every ministry is a ministry of and for all the members, bound together in a worshipping and sacramental community;

A unity in mission to the world, originating with, sustained by, and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe in Him;

A unity possessing rich variety in worship, life, and organization.

Our message to the church is an expression of desire and hope that something of what we have thought, experienced, and wrought during these days together may be shared widely with our fellow-Christians.

1. We commend a study of the reports of this conference. We invite all churches, aided by these reports and findings, to engage with us in bringing their present life under the judgement of the Lord of the whole church as we struggle to understand the unity we seek.

2. We call upon every local church and congregation to examine the way in which it makes visible the nature of the Church of Christ. It is not only in our separations as churches and denominations but in our social stratification, our racial segregation, our introversion and self-content despite God's summons to our mission to the world, that we deny and refuse the unity He would offer us.

3. We look for continuing advance in the practical unity of united action by churches and congregations and, with the Lund Conference and the Evanston Assembly, we repeat to the churches the question « whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately? »

4. We ask all Christians to pray unceasingly that the oneness of God's people may be made manifest among men.

As we invite our brethren to engage in this task of duty and self-examination, we also covet for them the renewal of joy, expectancy, and hope that has been ours in this conference. We have known more surely that in Christ « are all the treasures of wisdom and knowledge hidden » — not alone for the life of the churches in their quest for unity but for all the people of God in their pilgrimage.

* * *

ANGLICANS AND PRESBYTERIANS

In April 1957 was published *Relations Between Anglican and Presbyterian Churches, Being a Joint Report by Representatives of*

The Church of England
The Church of Scotland
The Episcopal Church in Scotland
The Presbyterian Church of England (1).

The Report is divided into four sections: 1. A New Approach; 2. Theological Considerations; 3. The Modification of Church Polities; and 4. The Goal and the First Steps. The Appendix prints several relevant declarations from the participating churches which

(1) Obtainable at The Saint Andrew Press, 121 George Street, Edinburgh, Scotland.

bear upon the present conferences, and an illuminating account of the position of the ' elder ' in the Church of Scotland.

Part I, ' A New Approach ' gives some of the reasons why those participating in the conferences were convinced of the paramount need of unity: that unity is not a contingent feature of the Church's life, but is of the essence of it; that ' division in the Church distorts its witness, frustrates its mission, and contradicts its own nature '; that discussions of Church unity must take as their basis the unity of Christ and the doctrine of the Holy Spirit; and lastly, that other Churches of differing traditions, such as the Church of South India, have already found a way to organic unity in recent years.

With these presuppositions, and refusing to discuss the errors and faults of the past, the Report confines itself to this central question:

' The New Testament teaching about the nature of the Church being what it is; the Episcopalian and Presbyterian « Churches » being what, in the course of history, they have come to be, neither of them claiming in its separatedness to exhibit the whole truth and wealth of the One Church of Christ, yet each claiming to possess gifts from the Head of the Church which it cannot in conscience deny or resign, and each being desirous of respecting the conscience of the other as it is bound to obey its own — this being the historic situation, are there conceivable modifications and mutual adaptations of the two Church systems whereby they may be reconciled in such a 'plenitude of faith and order as will conserve the fullness of their traditions? '.

The authors of the Report, however, do not expect immediate acceptance of their proposals; but they plead for serious consideration of them and for some wider extension of intercommunion.

Part II, ' Theological considerations ' includes the following five Biblical and doctrinal considerations concerning the Church and its ministry which are here given in summary form:

' 1. The whole Church as the Body of Christ participates in His threefold ministry as Prophet, Priest, and King, by serving Him as Lord. Sent from God it is rightly described as apostolic not only in its faith, doctrine, and mission but also in its order.

' 2. (a) All ministry in the Church is to be interpreted as a ministry of Christ to the Church, that is from the Head to the Body as a whole.

(b) All ministry in the Church is to be exercised within the corporate priesthood of the whole Church.

' 3. Within this wider exercise of ministry there is a specific Ministry of the Word and Sacraments to which by ordination some are set apart.

'4. The unity and continuity of the Church includes the following points:

(a) The unity and continuity of the whole Body as baptismally incorporated into the royal priesthood of Christ.

(b) The unity and continuity therein of the ministration of the Word and Sacraments as means of grace in the Church.

'5. Among the functions of the ordained ministry is that of exercising « episcopé » or oversight in the Church. Such « episcopé », far from being exclusively concerned with administration, can be considered under five aspects:

(a) Apostolic mission and authority.

(b) The pastoral office.

(c) The continuance of the Ministry of Word and Sacraments through ordination.

(d) Guardianship of truth and exclusion of error.

(e) Representation of the Church in its unity and universality'.

There was agreement between the Anglicans and Presbyterians concerning all the above points, except about the manner in which « episcopé » was to be exercised. In particular it was agreed that 'the continuity of ministerial succession is one element in the unity of the Church through time'.

The divergence is as follows:

'In the Presbyterian Churches the ministers of the Word and Sacraments exercise a corporate episcopate, collectively through the Presbytery, along with the lay elders associated with them. « Episcopé » is thus exercised partly through Presbytery, and partly by the minister himself in his own pastoral charge, assisted in certain functions by the elders and under the jurisdiction of the Presbytery. Ordination is by the Presbytery by prayer and imposition of hands « by those preaching presbyters to whom it doth belong » (Westminister Form of Church Government). The Presbytery, subordinate to the Synod and General Assembly, exercises authority in worship, doctrine, and discipline; as a sacral court, it carefully preserves continuity of ordination and jurisdiction within the context of the sacramental and corporate life of the whole Church. Presbytery, Synod, and General Assembly represent the Church Universal to the local congregation.

'In the Anglican Churches there is the distinctive office of the Bishop. The essence of this lies in the coalescence of certain functions in a single person. These functions are: to be the chief minister of the Word and Sacraments; to be the proper minister for the ordination of men to the ministry of the Word and Sacraments; to be the chief pastor of clergy and laity alike; to re-

present the whole Church to the diocese and the diocese to the whole Church; to have authority in matters of doctrine — vested in the collective episcopate, but exercised in connection with the Church as a whole. These functions together make up the office of a Bishop, as Father-in-God, with succession in his see and succession of consecration, within the continuity of the body of the whole Church '.

These divergencies, however, did not seem insurmountable, and the concept of a presiding « Bishop in Presbytery » ' with authority given to him by consecration at the hands of Bishops as well as with the authority of the collective Presbytery, appeared to be a possible modification of the Presbyterian polity '. On the other hand, the concept of Episcopacy, as held by Anglicans did not seem to exclude something in the nature of ' a corporate functioning of « episcopé » ' through development of « sacral courts of the Church as found within the Presbyterian order ' ».

Part III, entitled *The Modification of Church Polities*, has the following preamble:

' In this new approach toward unity through mutual adaptation, the Conference agreed that the appropriate changes in each Church are not to be regarded as accomodations in alternative forms of Church government but as the spiritual and doctrinal requirements in order and practice to which the Churches must give heed if they are to move forward into fuller participation in the true wholeness of the one Church in Christ. In modifications of this kind each Church must fully respect the conscience of the other, while seeking at the same time to urge the acceptance of all that it regards as essential in the form of the order and practice of the Church it has itself received. Moreover each Church must allow the other a measure of freedom in interpreting the changes proposed and seek itself to interpret them not in accordance with the *status quo ante* in its own tradition but in accordance with the plenitude of order and practice in the enriched Church of the future '.

The substance, then, of the proposed modifications is given as the acceptance of Bishops by the Presbyterians and the acceptance of ' elders ' by the Anglicans. Diverse modifications would accompany this mutual acceptance: on the part of the Presbyterians, the Bishops chosen by each Presbytery ' would initially be consecrated by prayer with the laying on of hands by Bishops from one or more of the Episcopal Churches and by the Presbytery acting through appointed representatives. ... Each Bishop would be the President of the Presbytery and would act as its principal minister in every ordination and in the consecration of other Bishops. He

would exercise pastoral oversight over his fellow ministers in the Presbytery, and act as its spokesman to the community. ... Some modification of the number and size of Presbyteries would be necessary, so that each should be large enough to give the Bishop an adequate sphere, and small enough for him not to be overburdened in his spiritual and pastoral functions.

' It is envisaged that the rite of admission to full membership or confirmation would still be administered by each parochial minister, but the rite might come to be shared by the Bishop and parish minister acting together '. There would be a permanent Bishop-in-Presbytery to take the place of the Moderator, who changes every year. Bishops would be members of the Assembly, and ' decisions on doctrinal and constitutional matters might well have to require their consent '.

The Anglicans expressed some anxiety about safeguarding the collective voice of the Bishops as necessary in matters of doctrine and about the general administration of the rite of Confirmation by the Bishop.

On the part of the Anglicans the following changes seemed to be appropriate:

' Lay persons would be solemnly « set apart » for some measure of pastoral responsibility towards their fellow-Christians, in an office akin to the Presbyterian eldership. Lay people would be given appropriate participation in the government of the Church at all levels: parochial, diocesan, provincial, and national. The integration of such lay persons with the Bishop and presbyters in diocesan synods would greatly strengthen their authority and importance, by fulfilling the doctrinal requirement that decisions of the Church must be made by the whole Church, by the Body of Christ in its entirety. This could perhaps be done by assimilating the functions of the existing Diocesan Conferences more closely to those of a diocesan synod. The close cohesion of the Bishop and his presbyters with the laity in the corporate responsibility of the synod, and the closer association of the parish priest with the laity of the parish in parochial affairs, and the greater use of synodical methods would deliver both the Bishop and the parish priest from being too much alone in their cares and decisions '.

The suggestion is made of a House of Laity in each Convocation and for a revision of the relationship between the Convocations and the Church Assembly viewed as a National Synod.

The Presbyterians said that ' they would like to be sure that the laity and the presbyterate were fully linked with the Bishop in the doctrinal and spiritual decisions of the Church, and that the Church had such independence in spiritual things as, for example, to be able to reform its liturgy, or to have its Bishops ap-

pointed on the recommendation of the Church, including lay representation'. They desired, too, that greater stress be laid on the prophetic office of preaching the Word; and that the Bishoprics be divided into smaller units, so that the pastoral office of the Bishop might be better fulfilled.

This section ends with the following significant statement:

'The whole Conference recognizes that besides such modifications as these in polity and structure, other and not less fundamental changes will or should come about in all the Churches concerned, changes which will involve a revaluation of the place of the Word and Sacraments in the whole life, ministry, and government of the Church. But these can only come about as the Churches grow in spiritual fellowship together, and an understanding can only follow upon faithful obedience. All the parties to these proposals recognize that there are many truths which we shall only appreciate after we have taken together the steps of faith which will set us free to enjoy gifts of God to His Church which we had previously undervalued or of which we had even been unaware'.

Part IV suggests that no immediate action be taken on the Report but that it be commended to careful study and examination by the Churches according to their constitutional procedure. Five factors have contributed to the fruitfulness of the present Conversations, and hope is expressed that these factors will be encouraged and extended:

1. Most important, the growing volume of prayer for the reunion of Christendom, in which our Churches take part.

2. Growth in knowledge of, and respect for, the traditions of other Churches and a deeper understanding of the issues which divide us.

3. Visits of official representatives of the four Churches to the meetings of the governing bodies of the others.

4. Interchange of visits of teachers and students among the theological colleges.

5. Meeting in conference of ministers and representative lay members of Episcopal and Presbyterian Churches.

The Report ends with the suggestions that each of the four Churches should call upon their members and ministers to pray and work for unity; should appoint one Sunday in each year as a special Day of Prayer for the furtherance of unity among their Churches and as a day of instruction about the issues involved; the Episcopalian Churches should sanction a wider interchange of preaching by respective ministers, and should extend somewhat, under due safeguards, the occasional reception of Holy Communion by Presbyterians in Anglican Churches. BERNARD LEEMING, S. J.

ECUMENISM AND REUNION

Major Faith and Order Meeting Held in Ohio

Adopting as its theme « The Nature of the Unity We Seek », the first major conference on Faith and Order to be held in North America took place at Oberlin, Ohio, from September 3 to 10. The conference was sponsored jointly by the World Council of Churches, the National Council of Churches of Christ in America, and the Canadian Council of Churches. The meeting, preparations for which extended over a period of two years, was attended by some 300 Orthodox and Protestant theologians and church leaders, as well as by 200 visitors and observers (1). At least twenty-nine Protestant denominations in the United States were represented at Oberlin and five from Canada, while the Orthodox delegates came from five different churches.

The principal purpose of the Oberlin conference, according to Dr. Samuel McCrea Cavert of the World Council, was to « bring the subject of church unity down from the ecclesiastical stratosphere to a level of general Christian concern ». This aim was further reflected in the keynote address of Bishop Angus Dun, Episcopal Bishop of Washington, who served as conference chairman. A prominent leader in the field of Christian unity for over thirty years, Bishop Dun declared: « We are here to discuss our deepest bonds of unity and our honest differences in a spirit of frank Christian conference ... Not to evade real differences is as important as to avoid the spirit and method of controversy ».

Claiming the attention of the delegates at Oberlin were chiefly two schemes of union, one of which is known as the Greenwich Plan and the other as the Federal Union Plan. The former was drawn up by a committee of thirty religious leaders known as the Conference on Church Union and calls for the unification of all those bodies having episcopal, congregational, and presbyteral forms of government The main features of those groups, according to this plan, would be retained within the framework of a larger unit with the local congregations being left free to determine the manner of administering Baptism and the Eucharist.

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(1) Among the observers were two Roman Catholic theologians who were present in an unofficial capacity. They were Rev. Gustave Weigel, S. J. of Woodstock, Maryland, and Rev. John Sheerin, editor of the *Catholic World*.

The Federal Union Plan, on the other hand, calls for an amalgamation of the different denominations, each of which, however, would preserve its own entity and refer to itself as being ' a branch of the United Church of Christ '. The best known advocate of this proposal is the Rev. E. Stanley Jones, a Methodist missionary.

With such unitive plans in mind, one of the reports submitted at Oberlin warned against a too facile manner of promoting them. It cautioned against undue haste and pointed to the « necessary and often painful » adjustments that are inevitable in the pursuit of unity. « Where churches possess a similar understanding of the nature of the church and of the ministry », stated the report, « steps toward organizational unity may be called for as a fuller expression of the deeper unity which is our common goal. Such steps, however, should be preceded by careful consideration of both the theological and sociological factors that impinge upon the issue. Further training in ecumenical consciousness and responsibility must be pursued before any general plan of union can hope to be effective in the North American scene ».

Dr. Robert L. Calhoun of Yale Divinity School also advised against the quest of unity by centering attention, « primarily upon ourselves and our differences ». This approach, he said, had definite limitations. While conceding that a mutual understanding of those differences had been fruitful, Dr. Calhoun nevertheless declared that efforts towards this end have proven inconclusive.

Still another word of caution with reference to the attainment of Christian unity was voiced by a group of churchmen from Tennessee representing twelve denominations. In a regional report drawn up for the conference, this committee deplored the element of rivalry with the Church of Rome, terming such an attitude un-Christian. Emphasizing that relations with the Roman Catholic Church were of an intricate nature that admitted of no easy solution, the report stated: « But when churches that cannot find unity in the Gospel unite to oppose another church, we are far from the unity of love, loyalty, and witness that Christ asks ». The document warmly recommended that the denominations ask themselves: « Is our desire for unity actually a desire that others become like us, rather than a desire that we, as much as the others, subject ourselves to the Gospel? » ... « Otherwise », it concluded, « the movement may fall back into mere pan-Protestant federalizing or fraternizing. Such a movement could not conceivably be a reunited Christendom ».

In another regional report, this time submitted by a study group from New York headed by Dr. Truman B. Douglass, it was affirmed that the traditional forms of organization among Prot-

estant groups in America are not as clearly defined as might be thought. In other words, it was discovered that in late years there has been a general overlapping of episcopal, presbyteral, and congregational forms of church government. These, according to the report, « which to an external view seem widely divergent and even divisive, disclosed, to a more interior examination, many striking correspondences and similarities ». Accordingly, it would no longer be accurate to categorize American Protestant groups as being simply ' episcopal, presbyterial ', or ' congregational '. A principal reason given for this was that « effective power in most churches in North America is dependent largely on the voluntary consent and support of the constituency, no matter what authority is assigned to a particular office by the constitution or policy of the denomination ».

A particularly important document which came up for consideration by the delegates at Oberlin was a study on the significance of baptism, prepared by a committee of Seattle clergymen. The survey noted that the present-day emphasis is not on the manner of baptizing but rather on the meaning of the sacrament, in which could be seen a « vital force of Christian unity ».

« We have come to recognize », read the report, « that baptism is the supreme symbolic rite of Christian unity. At its heart baptism is baptism into the one Holy Spirit and into the one Body of Christ. In this, baptism is closely related to the Lord's Supper, for the Lord's Supper is the one communion in the one Body and one Blood. It is out of this essential unity — the church as the one body incorporated by means of the one spirit — that the other unities of the church in ministry, membership and faith flow ».

Among those who addressed the delegates at Oberlin were Bishop Hanns Lilje of the Lutheran Church in Germany and Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. Both stressed the need of a more positive approach to the problem of a disunited Christendom.

Bishop Lilje affirmed that there was evident everywhere a growing desire for a « greater, more visible, and more effective union of the Christian churches ». Although criticizing the stand of the Church of Rome for her viewpoint on Christian unity, he yet conceded that many individual Roman Catholics manifested a genuine interest in ecumenical matters.

« If ever there was a time in which the unity of the Christian Church, unity in thought and action, was urgently needed », concluded Bishop Lilje, « it is today. This means that we have to rethink our whole Christian status, our Christian message and our Christian way of living in the light of greater Christian unity ».

In his turn, Dr. W. A. Visser 't Hooft called to task those who were content with the present situation of widely separated Christian bodies, on the grounds that, given this diversity, individuals could make a choice as to what suited them best. The General Secretary of the W. C. C. deplored this attitude as bringing the church down to a purely human level. « The underlying assumption is, of course », he said, « that the church exists in order to satisfy one of the specific desires of men, and that the church is, therefore, in the last analysis, an instrument which belongs to men and which they have a right to fashion according to their own will and insight ».

At the conclusion of the Oberlin conference on Faith and Order, a « Message to the Churches » was released to the press in which an appeal was made for a more concerted effort for the attainment of the ideal of unity among Christians (2). The document, which was drawn up by a committee headed by Dr. Truman B. Douglass, listed the already existent ties which bound Christians together, but at the same time pointed to the fact of continued painful separations and called upon all Christians to pray unceasingly that « the oneness of God's people may be made manifest among men ».

When the text of the Message was submitted to the delegates for their approval, the Orthodox representatives elected to abstain. In his capacity as spokesman for the Orthodox bodies, Dr. Georges Florovsky of the Harvard Divinity School, gave as the reason for the abstention the fact that his group could not commit themselves to « views and language » that were « misleading and inadequate ». (It is well known that the Orthodox member-churches of the World Council have always affirmed that genuine Christian unity will be realized only when it corresponds to their conception of it.) Dr. Florovsky made clear, however, that this lack of committment would not prevent the co-operation of Eastern Orthodox groups with the World and National Councils of Churches to which they belong. (*N. Y. Times*)

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Central Committee of the World Council Meets at New Haven

Meeting in late July and early August, the Central Committee of the World Council of Churches held its annual sessions this year at the Yale University Divinity School in New Haven. The

(2) The text of this message is found in the documentary part of this issue of *Unitas*.

Committee is made up of ninety members who meet in plenary session every year to determine the policies to be followed by the World Council.

The principle theme for the 1957 meeting was « The Calling of the Church to Witness and to Service ». In the sessions which covered a period of nine days, the members of the Central Committee considered reports by the General Secretary of the W. C. C., Dr. Visser 't Hooft, and from the Executive Committee of the World Council. These reports covered a wide range of subjects, among them being: the Hungarian Crisis, relations between Church and State in East Germany, the difficulties facing the Ecumenical Patriarch in Istanbul, proposed conversations with the Moscow Patriarchate, aid to refugees, nuclear weapons and disarmament, and prospects of integrating the World Council with the International Missionary Council.

One of the important points made by Dr. Visser 't Hooft had reference to the many activities with which the World Council is involved, and which seem to have no direct relevance to the principal purpose for which the Council came into being, namely, the furtherance of the unity of the Church. « From the point of view of Faith and Order », said the General Secretary, « it can be asked whether the concern for unity has now become only one among a large number of concerns of the W. C. C. » He emphasized that this was a question that merited careful study.

A primary subject that came up for consideration by the Central Committee was the proposed merger of the World Council with the International Missionary Council. (The latter had its origin in the World Missionary Conference held at Edinburgh in 1910, and has been closely associated with the W. C. C. since the Amsterdam Assembly). Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York, was chairman of a joint committee of the two Councils which presented a draft plan for an eventual merger. Both advantages and disadvantages of a possible coalition were weighed by the members of the committee who pronounced themselves overwhelmingly in favor of integration.

In the discussion centering about the draft plan, a decided opposition was voiced by representatives of the Eastern Orthodox Churches. Archbishop Michael, of the Greek Orthodox Archdiocese of North and South America and one of the six presidents of the World Council of Churches, declared that the Orthodox member churches viewed the matter with alarm, especially since they had been assured that such a co-operation with missionary enterprises would not take place when they became members of the World Council in 1948.

Speaking in the same vein, Dr. Georges Florovsky said that there were still « irreconcilable differences between the Orthodox Churches and Protestantism » and that he would find it very difficult to continue in the World Council if emphasis were to be placed on Protestant missionary pursuits. He said further that the Orthodox had had « unhappy experiences from activities of some Protestant missions in Orthodox lands, and it now looked as if the W. C. C. was about to embark in the direction of a one-sided Protestantism ». « In my opinion », said Dr. Florovsky, « the plan would fundamentally change the character of the World Council and involve it the proclamation of the Reformation in non-Protestant lands ».

Still another controversial issue was raised at the New Haven meeting when a proposal was made by Methodist Bishop Uberto Barbieri to condemn the Roman Catholic Church for the alleged persecution of Protestants in Colombia and Spain. In the ensuing debate, however, it was decided to adopt a resolution in mitigated form calling upon the Executive Committee to make arrangements for an inquiry into the problems of religious liberty in Roman Catholic and other countries.

During the course of the deliberations by the Central Committee, approval was given to the admittance of five more member churches to the World Council. The total membership in the Council now numbers 170 Protestant, Anglican, and Orthodox churches. The new bodies admitted are: the Presbyterian Church of East Africa, the Presbyterian Church of Jamaica, the Burma Baptist Convention, the Evangelical Lutheran Church (of the United States), and the Gereformeerde Churches in Indonesia. Of these the largest is the Lutheran body which possesses a membership of nearly a million.

Among the final decisions made at the New Haven meeting was one affecting the site of the next General Assembly of the World Council of Churches in 1960. After careful consideration of the possible difficulties involved, the members of the Central Committee voted to accept the invitation to hold their third world Assembly at the University of Ceylon, in the vicinity of Kandy. (EPS)

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Benedictines Sponsor Unionistic Congress at Lisle

One of the most important events in the Catholic world for 1957 with reference to Christian unity was the Second Unionistic Congress at Lisle, Illinois late this summer. Following the pattern

of that of last year, the Congress was organized for the purpose of contributing, through discussion, study, and prayer, to the return to communion with Rome of separated Christian groups, particularly the Orthodox Churches. Under the sponsorship of the Benedictine Monks of St. Procopius Abbey and the patronage of His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, the sessions of the Congress began on August 29 with an address of welcome by the Rt. Reverend Ambrose L. Ondrak, Abbot of St. Procopius, and came to a close on September 1 with a pontifical celebration of the Divine Liturgy of St. John Chrysostom.

The four-day Congress brought together hundreds of churchmen and theologians in discussions about Christian unity. Among those in attendance were: His Eminence, Samuel Cardinal Stritch of Chicago; His Eminence, Thomas Cardinal Tien, exiled Archbishop of Peking; His Excellence, Amleto Giovanni Cicognani, Apostolic Delegate to the United States; and about thirty archbishops, and abbots.

An impressive series of lectures marked the Congress at Lisle. The speakers in order, together with their topics, were: Rev. Joseph Olšr, S. J., of the Pontifical Oriental Institute in Rome: « The Russian Church, Moscow, and the Third Rome » and « The Velehrad Congresses and Unity »; Rev. Augustine Rock, O. P. of Dubuque, Iowa: « Oriental Ecclesiology and the Church Fathers »; M. Elias Denisoff of St. Procopius College: « Orthodox Dispositions to Unity »; Rev. Francis Dvornik, Ph. D. of Harvard University: « Practical Results of Research in Orientalia toward the Unity of Christendom »; Rev. Titus Cranny of the Society of the Atonement: « Our Lady of Reunion »; Rev. Paul Mailleux of the Russian Center at Fordham University: « Jesuit Efforts for Unity and Prospects in the United States »; Very Rev. Basil Shereghy of the Greek Rite Diocese of Pittsburgh: « The Necessity of a Personal Relationship with Orthodox Christians »; Rev. Polycarp Sherwood, O. S. B., Professor of Patrology at St. Anselm's Institute in Rome: « The Concept of Rite and Church Unity »; and the Very Rev. George Rochau: « The Spiritual Condition of the Russian Emigrés ».

An event of particular interest at the Congress was the conferring of the first Unitas Medal on Archbishop William O'Brien of Chicago, who is president of the Catholic Church Extension Society. The medal was presented by Cardinal Stritch to Archbishop O'Brien in view of his long interest and co-operation in the work of Christian unity.

The concluding address at Lisle was delivered by Archbishop Cicognani. Calling for an approach of brotherly love by Catholics toward members of the Orthodox Churches, he stressed that only

through « an apostolate of love, inspired by the charity of Christ and performed with prayer and action — prayer, most of all, and let it be a prayer of true brotherhood » can there ever be a reunion of the Eastern and Western Churches.

« We are confronted », said the Apostolic Delegate, « with a question of practically a thousand years standing, fraught with difficulties, spread among several nations, with varied aspects and complications, and humanly speaking, we cannot expect to see it solved in a short time. Divine Providence, however, has its own ways, which are unknown to us. There is reason to hope, and it must be a lively hope, the hope of us believers ».

Under the leadership of their abbot, the Rt. Rev. Ambrose L. Ondrak, the monks of St. Procopius have in late years accentuated their efforts on behalf of Christian unity. One of their latest enterprises has been a quarterly newsletter entitled *The Voice of the Church* which made its appearance this past spring. (*NC*)

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New Chairman of Faith and Order Commission

Dean Douglas Horton of the Harvard Divinity School, Cambridge, Mass., was elected chairman of the Faith and Order Commission of the World Council of Churches at its summer meeting held at Yale University. He succeeds Archbishop Y. T. Brilioth of the Church of Sweden, who has been closely identified with the movement for Church unity through the Faith and Order Commission since 1920. The new vice chairman is the Rt. Rev. Lesslie Newbegin of the Church of South India.

During the meeting at Yale, the members of the Commission, who number 79 in all, gave their attention to a study of the implications of Baptism for Christian unity. The part that social and cultural factors play in affecting unity also came under consideration in a study on institutionalism. Other studies were devoted to the ways and meaning of Christian worship.

In an address to those who were present, Dr. Robert Nelson, Executive Secretary of the Commission, said in part: « Neither the W. C. C. nor the Faith and Order Commission within it has claims of monopoly on matters of Christian unity; but we must not ignore the impressive fact that this Commission holds a unique place in the whole world. It is the only fully international and interconfessional body which has as its sole purpose the promotion of the unity of all Christian people. (*EPS*)

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Lutheran World Federation to Undertake Study of Catholic Theology

Meeting at Minneapolis in the latter part of August, the third Assembly of the Lutheran World Federation voted in favor of establishing an institute to promote discussions of theological differences between Lutherans and Catholics. In his presentation of the project to establish the institute, Dr. Carl E. Lund-Quist, executive secretary of the LWF, said that its purpose would be « the study of Roman Catholic theology which emphasizes the necessity for a thorough theological encounter with the Roman Catholic Church ». Dr. Lund-Quist declared that the idea had its origin with the German National Committee of the Federation which in a memorandum prepared for the Assembly gave the following reasons in favor of undertaking the study:

« The present situation of the church of the Lutheran Reformation and the Roman Catholic Church caused a great number of European (particularly German) church leaders and professors of theology to declare the project of establishing an institute for the study of confessions as necessary and to support the request of the German National Committee. We are convinced that the plan submitted will also find approval in other parts of the world.

« The ecumenical task of the Lutheran Church as a church of 'catholicity' lies especially in the field of discussion with the Roman Catholic Church, for historical and theological development has placed the Lutheran Church in opposition to it.

« We should be guilty if we would fail here to give witness of truth and love. We cannot overlook the fact that many Catholic theologians see in the Lutheran Church their essential partner for discussion and try to clarify their own theology by comparing it with that of Lutheranism. During the coming years discussions with the Roman Catholic Church should not and must not be avoided ».

The Lutheran World Federation represents 50,000,000 Lutherans from 32 different countries, or over seventy per cent of those professing the Lutheran faith throughout the world. Its general assembly is held every five years. The ten-day meeting at Minneapolis, the first such kind to take place in the United States, brought together some 700 official delegates and visitors from the Federation's 61 member churches.

In the elections held during the course of the Assembly, Dr. Franklin Clark Fry, chairman of the Central Committee of the

World Council of Churches, was elected the new president of the Lutheran World Federation. He succeeds Bishop Hanns Lilje of Hanover, West Germany. (*EPS*)

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International Congress on Four Gospels Held at Oxford

An ecumenical gathering of particular import took place at Christ Church, Oxford, during the latter half of September when Scripture scholars, clergymen, and laymen from various denominations and many different countries came together to discuss the topic: « The Four Gospels in 1957 ». The conference was sponsored jointly by Dr. F. L. Cross, Lady Margaret Professor of Divinity at Oxford, and the Society of New Testament Studies, an international body which had met earlier at Birmingham. In the various sessions of the congress, which lasted from September 16 to 20, over 100 papers relating to the main theme were read. Two of the subordinate topics that were followed with particular interest were: « The Gospels and the Eucharist » and the « Qumran Discoveries ».

On the second day of the program, at a meeting presided over by Archbishop John C. Heenan of Liverpool, a lecture of genuine interest was delivered by the Anglican Archbishop of York, Dr. A. M. Ramsey, on « The Gospel and the Gospels ». Besides Archbishop Heenan, the Roman Catholic representation included prominent Jesuit scholars from the Pontifical Biblical Institute at Rome, Heythrop College, and from other institutions.

Other outstanding lectures were those of Professor Harald Riesenfeld of Uppsala (The Gospel Tradition and Its Beginnings); Professor W. C. van Unnik of Utrecht (The Purpose of St. John's Gospel); and Professor Jean Danielou, S. J. of the Institut Catholique, Paris (The New Testament and the Theology of History).

Two other papers dealing with the Dead Sea Scrolls by Dr. G. R. Driver and Professor M. Black of St. Andrews also attracted considerable interest. According to Professor Black, the Scrolls in all probability date back to the time of the first Gospels and are strongly influenced by the « Servant passages of Deutero-Isaiah ». He is further convinced that the Gospels are independent of the Qumran manuscripts and that the « Teacher of Righteousness » was clearly not Jesus of Nazareth. (*Ch. Times*)

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Student Movement Group Meets at Swanwick

The annual Student Christian Movement Study Conference at Swanwick, England, late in July brought together approximately 200 university students from the British Commonwealth and from various European countries. The theme of this year's conference was « The Person and the Ministry of Christ ». The subject was treated under different aspects in five seminars.

In addition, six other seminars were organized for the consideration of pertinent topics. One of these, which found a great deal of interest, dealt with Catholicism and Church Unity. Those making up the seminar included Anglicans, Presbyterians, and Quakers, together with representatives from the Eastern Orthodox Churches, the Church of South India, and the Free Churches. On two of the days given over to a study of the topic, students heard the Roman Catholic position explained by Fr. Allen of the Catholic Missionary Society and by the Rev. Henry St. John of the dominican Fathers. (*Ch. Times*)

* * *

Faith and Order Discussion Group Convenes in England

Meeting also in England this summer under the chairmanship of Dr. Eric Mascall, the well known Anglican theologian, was the International League of Apostolic Faith and Order. Three principal subjects formed the points of discussion in the sessions of the League. These were: the Eucharistic Presence, Apostolic succession, and Confession.

Commenting on the first of these subjects, Dr. Mascall was of the opinion that Protestants would profit much if they were to give due consideration to what the Scriptures and the Fathers had to say on the Eucharist — and most particularly to Our Lord's own words on the subject.

The matter of confession met with more than usual interest in view of evidence that the practice of personal confession is growing, among Lutherans especially. Pastor Solbu of the Norwegian Lutheran Church declared that although Luther's own teaching on confession was not too clear, confessionals were still to be found in Norway after the Reformation, and new ones were added. In time, he said, circumstances of one kind or another, especially long distances, led to the practice of general, or con-

gregational, confession. Nevertheless, private confession always remained in Norway.

Dr. Mumm, a German Lutheran, declared in this turn that confession and absolution are markedly evident in early Lutheran writings. In Germany, too, general confession gradually came into vogue, but at the present time private confession is becoming more common. Although not yet the general practice, yet individual confession is being taught in German schools and at Confirmation classes. Besides, an increasing number of Lutheran pastors are posting the hours of confession in parishes. (*Ch. Times*)

* * *

Eastern Rite Congress at Palermo

Noted as a locality possessing a flourishing community of Italo-Albanians of the Byzantine rite, as well as cultural treasures of that rite, Palermo in mid-September served as the setting for the Seventh Week of Prayer and of Studies for the Christian East.

In a pastoral letter to the clergy and faithful of the Archdiocese of Palermo in preparation for the Eastern Rite Week, His Eminence Ernesto Cardinal Ruffini asked for prayers during September « that the day be hastened when our separated brothers — remembering St. Ambrose's admonition: ' Where Peter is, there is the Church ' — will return to the common household ». The pastoral stated further that the « present-day easy communications, existing political forces from which a new society will emerge, the ever-growing need for international associations and solidarity between various peoples who strive to better their civil and economic conditions, constitute the prelude for a *rapprochement* and of a mutual comprehension that could not be achieved until now. »

Under the patronage of Cardinal Ruffini, who is president of the Italian Catholic Association for the Christian East, and blessed by Pope Pius, the prayer and study week was inaugurated by a solemn performance of the Grek Litury in the historic Byzantine Church of the Martorana, celebrated by His Excellency, Joseph Perniciaro of the Eparchy of Piana for the Albanians.

The first three days of the congress were devoted to the daily celebration of the liturgy in the Eastern Rite and to conferences dealing with the liturgical aspects of the problem of reunion between the East and the West; while the last four days were given over to conferences dealing with the doctrinal, historical, and philosophical facets of the relationship between East and West. Among the prominent speakers who delivered papers on these

points were: His Eminence Angelo Cardinal Roncalli of Venice, Msgr. E. Galbiati of Milan, the Rev. Pierre Dumont, Rector of the Greek College in Rome, the Rev. Theodore Minisci, Prior of the Greek Monastery of Grottaferrata, Professor Igino Giordani, and members of the faculty of the Pontifical Oriental Institute in Rome.

On the final day of the congress, a solemn concelebration of the Liturgy of St. John Chrysostom was performed in the stately Norman Cathedral of Palermo, accompanied by the singing of the students from the the Greek College in Rome. In his homily for the occasion, Cardinal Ruffini recalled the former glory of a united Christendom and expressed the prayer that it might once more become a reality in accordance with Our Lord's own wish.

The events of the prayer and study week came to a close at Piana, to the southeast of Palermo, with a splendid procession in honor of Our Lady of Odigitria and an exhibition of sacred Byzantine art.

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Catholic Theologian Sees Better Relations between Catholics and Protestants

According to Jesuit Father Gustave Weigel, Catholics of our day are not so much concerned with refuting Protestans as with understanding them. Fr. Weigel, who is a professor at Woodstock College in Maryland and an expert on Protestant theology, made the statement in an address to a session of the National Association of Newman Club Chaplains which met concurrently with the 43rd National Newman Club Federation convention in New York.

Speaking on « Significant Trends in Protestant Thought », Fr. Weigel pointed out that the attitudes of Catholics and Protestants toward each other have undergone many changes in recent years. While Catholics are no longer as anxious about refuting Protestants as they are in understanding them, Protestants, on the other hand, have generally lost their aggressive attitude toward the Church, he maintained. « This change may be traced back to World War I and the time immediately after it, » he explained, « when the whole world moved towards greater unity, embracing the idea of the League of Nations. The Protestant churches caught hold of this idea, and since that time have been making more efforts toward fewer, but stronger, groups. »

Among the most important trends he sees in Protestant churches of today, Fr. Weigel especially singled out: a greater emphasis on liturgical life, the ecumenical movement, and an attempt at solving the so-called « modernist versus fundamentalist » dilemma.

More and more Protestant churches are adopting a well-outlined liturgical service, he said, in response to what they consider a need among their congregations.

The ecumenical movement — a movement striving for greater unity and consolidation among various Protestant bodies — is very strong, Fr. Weigel declared; the churches are linking themselves with one another in a fashion that would have been unthinkable about a hundred years ago.

The third trend mentioned by the Jesuit theologian — the solution of the « modernist versus fundamentalist » problem — is aimed at bringing closer together those Protestant groups which insist upon a strict interpretation of all the facts contained in Scripture, and other groups which reject anything in the Bible which is not explained on scientific and natural grounds. (*NC*)

AROUND THE WORLD

ROME

Pope Pius Addresses World Gathering of Young Christian Workers

Young Christian Workers from eighty-seven countries and five continents paid tribute to Pope Pius XII at a colorful demonstration in St. Peter's Square in late August, as part of their international congress. It is estimated that some 30,000 members of the organization founded by Msgr. Joseph Cardijn of Belgium were present in Rome for the event.

Acknowledging the accomplishments of the Young Christian Workers over the years and their possibilities for promoting social betterment, the Holy Father counselled an exchange of contacts between YCW's of the more favored and the less favored countries through correspondence, information bulletins, personal relations, and repeated congresses. « You are Catholic in the full sense of the term », he told them. « That is, you are not only individuals professing the truths revealed by God and living personally by the grace of the Redemption, but members of the Christian community, fulfilling in that community a special task which is indispensable for its life and equilibrium. »

« Today, more than ever, » continued the Pope, « the Church has need of young workers who valiantly build up a world such as God wills it to be, a brotherly society in which the suffering of the humblest will be shared and relieved by all .. The Church, too, by her very nature, by her history, by the devotion and competence shown by her missionaries in every clime, has proven that she is specially qualified to carry on successfully a civilizing activity. »

« You are not engaged in a temporal combat, merely to obtain a few advantages of an economic or social nature, » the Holy Father said further. « Rather you aim, above all else, for the conquest of souls . ... It is your duty to make the Saviour known, to make His law permeate all sectors of private and public life. His precept of brotherly love and unity must first of all be fulfilled by the young; and for that reason the mind of the Church must unceasingly increase in you, as well as the missionary spirit, knowledge of workers in other countries, and the will to correspond generously to their expectations. » (*Oss. Romano*)

Work Completed on Microfilming of Vatican Documents

The Vatican Library's remarkable project of microfilming more than 600,000 ancient manuscripts has recently been brought to completion. The filming, four years in progress, involved about 7,000,000 photographs and about 3,000,000 feet of microfilm. These are to be deposited in the Pius XII Memorial Library at St. Louis University in Missouri.

Financed entirely by the Knights of Columbus Foundation for the Preservation of Historical Documents of the Vatican Library, the microfilming project was undertaken by St. Louis University to aid American scholars and to insure the conservation of the manuscripts, so valuable for the culture of the Western world. The filming process was done with special equipment brought from the United States.

The manuscripts in the Vatican collection cover such subjects as philosophy, theology, Latin and Greek classics, and historical research in Asiatic countries. The languages employed in the documents include Latin, Greek, Syriac, Coptic, Hebrew, Arabic, Persian, Armenian, Gaelic, and Slavic.

Shortly after the project had been launched four years ago, President Eisenhower praised the enterprise, stating that « this priceless collection will interest millions of Americans, for the collection is one of the primary sources of information on the history of western thought ».

« Access to the manuscripts, » he added, « will be immensely valuable to all who wish to delve more deeply into the fundamentals of our civilization. » (*NC*)

Additional Canons of Code for Eastern Church Promulgated

Further canons of the code for the Eastern rites of the Church have been completed and will go into effect on March 25, 1958. Announcement of the sections was made in an apostolic constitution of Pope Pius XII entitled « Cleri Sanctitati » and published in the August 15th issue of the the *Acta Apostolicae Sedis,* the official publication of the Holy See.

The newly completed part of the code for the Eastern rites contains 558 canons. Its compilation was begun when the late Pope Pius XI set up the special Pontificial Commission for the Codification of Canon Law for the Eastern Church in 1935. The

Commission is at present composed of nine cardinals, two of them members of the Eastern rites. Cardinal Gregory Peter XV Agagianian, Patriarch of Cilicia of the Armenians, is president of the Commission.

Previous to the promulgation of the new canons, sections dealing with matrimony, the religious state, and ecclesiastical tribunals had already been published in advance. Three additional titles: « General Norms », « Of Material Entities », and « Of Crimes and Penalties » will be added at a later date.

The first three canons « De Ritibus » are worthy of particular note. They state that the liturgical rituals of the Eastern rites « whose majestic antiquity is a fitting ornament of the Church and which reconfirm the divine unity of the Catholic faith should be religiously observed. » Patriarchs, archbishops, and other members of the Eastern hierarchy are admonished to take diligent care of their faithful preservation and accurate observance, not permitting or tolerating the introduction of any modification in the ritual itself. (*NC*)

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THE UNITED STATES

Late Religious Statistics

According to the *Yearbook of American Churches for* 1958, church membership in the continental United States has now surpassed the figure of 103,000,000. The *Yearbook* is an annual publication of the National Council of Churches in America. Its latest compilation shows a gain of over 3,000,000 church members in comparison with the statistics for 1956, an increase of 3 per cent. The over-all figure of 103,224,954 for church and synagogue membership was computed from returns made by 258 religious bodies, and reveals that 62 per cent of Americans are affiliated with some religious group. A hundred years ago, reported the Council, religious affiliation in the United States amounted to only 20 per cent of the population.

Catholics and Protestants both reflect an increase over the general population growth of the country, which is 1,7 per cent. Catholics now number 34,563,851, while the combined Protestant total is 60,148,980; the former making up 20.7 per cent of the population, and the latter 35.9 per cent. The figure reported for Jewish congregations is 5,500,000; Eastern Orthodox, 2,598,055; Old Catholic and Polish National Catholic, 367,370; Buddhists, 63,000; and Moslems (unofficial estimate), 20,000.

Of the Protestant groupings, the largest single denomination is the Methodist Church with 9,400,000 adherents. Next in order come the Southern Baptist Convention with 8,700,000 members and the National Baptist Convention with 4,500,000. Lutherans of all branches amount to 7,000,000, while the Presbyterians number slightly less than 4,000,000.

Lutherans Urged to Combat Communism

Addressing a session of the Lutheran World Federation Assembly in Minneapolis, Bishop F. Otto Dibelius, Germany's most prominent Protestant leader, termed the struggle between Christianity and communism an « historic battle. » Stressing that the minds and souls of men are at stake, he called for a spirit of prayer and sacrifice in the face of the world-wide tactics of communism.

« In the present era in which the destiny of the entire world is being designed for centuries, » said Dr. Dibelius, « we cannot afford to lead a life that is superficially Christian. Our life today and tomorrow has to bring out the depth of our faith and conviction. »

Adding that our generation is called upon to wage a « global battle » against the forces of communism, the Lutheran leader admonished, however, that « it will be a righteous fight only if we beseech God to grant us personal strength; our banners in the battlefield shall be our prayers and our sacrifices. » (*N. Y. Times*)

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COLOMBIA

Catholic Bishops Deny Persecution of Protestants

The Catholic Episcopate of Colombia has made public a declaration denying the Catholic persecution of Protestants in that country. The statement was issued a short time after the meeting of the Central Committee of the World Council of Churches in August, at which time a resolution was passed authorizing « a study of religious liberty in Roman Catholic and other lands. » In the debate preceding the resolution, accusations of the persecution of Protestants had been made against Colombia and Spain.

The Colombian bishops state that they « recognize the right of non-Catholic Christians freely to practice their own religion », and they give assurance that they and the Catholics of Colombia

« love all non-Catholic Christians of any country or denomination, and consider them as brothers in Christ, though separated from us by doctrines which we believe they profess in good faith ».

Fr. Eduardo Ospina, S. J., vice-president of the Secretariat for the Defence of the Faith at Bogota — the agency through which the Bishops issued their declaration — explained that disturbances affecting Protestants in Colombia have been often due to political factors. This could be seen, he said, from the fact that « Protestants in Colombia have generally aligned themselves with anti-clerical liberals, and some have joined the guerrillas in the provinces warring against the conservative government. »

« The Catholic authorities in Colombia », continued Fr. Ospina, « precisely because they are Catholic, will never order, encourage, or approve any act of violence against our own non-Catholic brethren. »

The vice-president of the Secretariat distinguished between the older established bodies of Protestantism in Colombia and the newer sects given to proselytism. The latter, he said, « mock the most cherished doctrines of Catholics, such as belief in the Holy Eucharist and veneration of the most holy Mother of God ... Since the people of Colombia are Catholic and, generally, love their religion fervently, they would easily react in the impetuous and rough manner of labourers and peasants. There come into play at such times clubs, stones, home-made bombs, etc. But rarely is there shooting or serious injury ».

Meanwhile, the Rev. John E. Kelly, director of the National Catholic Welfare Conference Bureau of Information at Washington, D. C., has reported a discussion he held with Cardinal Luque of Bogota. Apropos of the alleged treatment of Protestants, he quotes the Cardinal as saying: « In Colombia, the highest authorities, religious as well as civil, have never approved, much less decreed, any acts of violence against the Protestants. Since the very word ' persecution ' presupposes some intervention on the part of the authorities, to state that in Colombia there is ' religious persecution ' against Protestants is to spread a very serious false rumor.

« We readily understand and are grieved at the indignation of misinformed people of the United States, Canada, and England because of the malicious campaign spread there by a group of smaller non-Catholic religious sects. Any impartial visitor will look in vain for ' persecutions '. »

* * *

BELGIUM

Russian Church Dedicated at Chevetogne

A new church of the Byzantine-Slavonic rite, built in the eleventh-century « Novgorod » style and richly ornamented with Byzantine mosaics, has recently been dedicated at the Benedictine Monastery of Chevetogne. Russian-born titular Bishop Paul Meletieff of the Salesian Institute of Brussels presided at the dedication ceremony, which was celebrated in the Byzantine rite. Among those present were His Eminence Eugene Cardinal Tisserant, Secretary of the Congregation for the Eastern Church, and Archbishop Efrem Forni, Apostolic Nuncio to Belgium.

The monastery at Chevetogne is one of the western European centers devoted to the reunion of the Orthodox and dissident churches of the East with Rome. It was founded at Amay in 1926 following an appeal made to the Order of St. Benedict by Pope Pius XI to work for a *rapprochement* with the separated churches of Eastern rite. Among the several activities of the monastery is an institute of Russian cultural and liturgical studies. (*NC*)

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AUSTRIA

Ukrainian Catholics Make Unity Pilgrimage to Marian Shrine of Mariazell

A Catholic Church unity day was observed at the centuries-old shrine of Our Lady at Mariazell by a pilgrimage of Ukrainians from many parts of Western Europe in the latter part of July. The pilgrimage was part of a six-month long festival celebrating the shrine's 800th anniversary. Led by Archbishop Ivan Bucko, Apostolic Visitor to the Ukrainian Catholics of the Byzantine-Slavonic rite in Western Europe, those taking part in the visit to Mariazell wished to give witness to the unity of the Latin and Eastern rites of the Church.

The high light of the pilgrimage was the celebration of a pontifical liturgy in the Byzantine rite by Archbishop Bucko in the Basilica of Mariazell in the presence of His Eminence Eugene Cardinal Tisserant, Dean of the College of Cardinals. This was followed by a sermon by the Apostolic Visitor who then renewed the consecration of the Ukrainian Catholics to the Blessed Virgin Mary. (*The Way*)

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EGYPT

Christian Groups Protest against Discrimination

The Catholic Press Bureau of The Hague reports that Christians in Egypt have joined together in a protest to the Government because of the open discrimination practiced against them. In a a joint letter to President Nasser, authorities of the Catholic Church as well as those of the different Protestant denominations in Egypt complain of a « policy of discrimination and injustice » pursued in their regard; and, in doing so, they appeal to the « freedom, equality, and human dignity, which are guaranteed by the laws of God, the Declaration of Human Rights, and the revolutionary bases of the Egyptian State. »

The letter goes on to relate how intolerable the situation for Christians has become in Egypt: their schools are being closed; non-Christians are being favored in state positions and other occupations; Christian marriage laws are not being respected; restrictions are being placed on the building of churches and on the broadcasting of Christian programs; and in the matter of education, there has been a vexing interference on the part of Egyptian officials.

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JAPAN

Recent Catholic Statistics

The Catholic population of Japan increased by 14,706 during the past year, bringing the total to 241,745 in a land of more than 90 million people. Official statistics released by the Apostolic Nunciature in Tokyo for the year ending last June 30 reveal that the Church has nearly doubled its membership within the last ten years. In 1947 Japan had 132,252 Catholics.

There were 10,581 baptisms during the past year, while those under instruction numbered 17,177. The number of Japanese priests increased by 32, bringing the total native clergy to 332. Foreign missionary priests working in Japan have reached a figure of 1,085.

The statistics show that more Japanese young women are entering the sisterhood. There are now 2,842 professed Sisters and 1,616 novices, postulants, and aspirants among them. Sisters from foreign countries in Japan number 1,065. (*Fides*)

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SUDAN

Parliament Ratifies Government Seizure of Mission Schools

Sudan's Parliament has « legalized » the Government's seizure of Catholic and Protestant mission schools in the southern part of that country. The appropriation began in April following the Ministry of Education's announcement that it intended to nationalize all elementary and village schools conducted by missionaries in southern Sudan within the next four years. Up to the present time over 300 of that area's schools have been taken over by government authorities.

The seizure has been carried out over the strong protests of the Sudanese bishops, Catholic parents, and political leaders from the southern part of the country, where almost all of Sudan's 197,000 Catholics live. The move has been seen as an effort by the leaders of the predominantly Arab and Moslem north to halt missionary progress in the south and promote the spread of Islam there.

In the new law passed by Parliament the Ministry of Education has been granted almost absolute power to nationalize all private schools. The Government, besides, has insisted that preparations begin immediately for the eventual teaching of all subjects in Arabic. (*NC*)

BOOK REVIEWS

Dom Olivier Rousseau, O. S. B., *Monachisme et vie religieuse d'après l'ancienne tradition de l'Eglise.* Chevetogne, 1957, pp. 174.

In the present work, Dom Rousseau of the Monastery of Chevetogne has undertaken a study of the origins of monasticism and of the religious life in the hope that the appeal to their primitive spirit might stimulate existing institutions to rediscover the freshness and the purity of their sources.

Dom Rousseau's book, first of all, is of historical interest because it determines the filiation of the different forms of the monastic life — from the free solitude of the anchorite St. Antony to the discipline of the cenobites of Saint Pachomius and from the reform of St. Basil to the rule of St. Benedict. No continuity exists between the community of the first Christians and that of the monks, even though the latter have often invoked the glorious precedent of the ownership in common by the faithful of Jerusalem. As for the mendicant orders which sprang up in the 12th century, these came into being because of fresh needs, like the numerous congregations which later followed them.

This volume is also valuable for the useful information on the spirit of monastic life which by degrees has expressed itself in the three vows of religion. Poverty has always been a personal disappropriation that from the beginning counselled great detachment to the religious community, without however always meeting with success. This is why, when this detachment was markedly lacking, that the mendicant orders came into being. Chastity at first was the adornment of virgins, both men and women, who intended to give themselves completely to God, and who often perfected this offering by their martyrdom. Obedience also was understood as a gift one made to God of his own will — a noble conception which divested the superior of every pretext of arbitrary domination and the subject of every sentiment of servitude as well as of every calculation of human politics. Certainly, the three vows are still understood in this sense, but it is good to see them again in their original form, even before it was necessary to give them a juridical status.

When made by a monk of Chevetogne, a comparison between Western and Eastern monasticism is particularly welcome. In the East the monastic life is more contemplative; it preserves a pronounced attraction for eremitical solitude. Instead of diversifying itself into multiple families, it contents itself with admitting degrees within the same observance. It is definitive and unchanging. It is distinct from the clerical state, and for that very reason is less bound up with the liturgy and more removed from canonical forms.

The differences between these two monastic traditions of East and West make up a variety which the much desired reunion of our separated brethren with the Church of Rome would conserve to the profit of all. Better still, such a union would give to Eastern monasticism, with all its own characteristics, a renewal of life and of fruitfulness.

CHARLES BOYER, S. J.

DAVID WOODWARD: *Our Separated Brethren* (London: Catholic Truth Society, 1956) 111 pages.

This small book by Father Woodward treats mainly of those Protestant sects which arose in England during the 16th and 17th centuries. Within the scope of 106 pages, Father Woodward provides concise and accurate information on Anglicanism, Presbyterianism, Congregationalism, Baptists, Society of Friends, Unitarians, Methodists, and the Salvation Army. The last five pages of the text are devoted to a brief study of certain American sects which today are established in most English towns.

In a book of this size, of course, one cannot expect an exhaustive treatment of any one of the sects discussed. Yet, the author succeeds in giving to the reader an adequate understanding of the history, doctrines, church polity, and prayer life of the above-mentioned bodies. The exposition on Anglicanism, embracing as it does the history and beliefs of the various parties found in the Church of England, as well as such subjects as the Oxford Movement, the Malines Conservations, Buchmanism, and the Church of South India is especially enlightening and comprehensive.

An important feature of this book are those sections bearing the heading « Our Apologetic » which appear throughout the study on Anglicanism and immediately after the study of the other Protestant sects. Here the author presents certain aspects of Catholic teaching and worship, which he feels, will have a special appeal to the Protestant groups just studied and serve to heighten their interest in the Catholic Church. Though some of Father Woodward's

proposals in these sections will be found to be too idealistic, others certainly merit serious consideration and, no doubt, will prove very useful in the apostolate to our separated brethren.

This handy manual will not only furnish Catholics with basic information concerning many of their separated brethren but will also increase their understanding and appreciation of the needs of non-Catholic Christians.

KEVIN MC MORROW, S. A.

THE UNITAS ASSOCIATION

is an international organization whose purpose it is to promote the spiritual union of men and especially of Christians. It was founded in Rome in 1945 *by a group of professors and writers, priests and laymen; and in June of that year received the blessing of Pope Pius XII. Fr. Charles Boyer, S. J., Dean of the Theological Faculty of the Gregorian University in Rome, was elected president of the Association and also serves as editor of its organ* Unitas *which appears in three editions: English, French, and Italian.*

Established at the center of Catholicity, the Unitas Association in carrying on its activities endeavours to follow with studied perfection the guidance of the Holy See. In striving to fulfill its purpose, it attempts to regulate its mission in accordance with the following principles:

To Catholics it recalls the benefits of the unity which they enjoy and the duty which is incumbent upon them to pray for those who are deprived of it. The Association invites the active co-operation of Catholics and exhorts them to keep ever before them the advice of Pope Pius XI: « This unity ought to be promoted less by discussion or other means than by the example of a saintly life ».

To its separated brethren of the Eastern Churches, it speaks of those long glorious centuries of union when the Doctors of the East illumined the universal Church and triumphed with their Latin brethren over the most subtle and distressing heresies. Unitas lays stress upon all that the separated East has preserved in common with Catholics: the priesthood, the Sacraments, the cult of the Blessed Virgin Mary. It makes clear the duty of union and strives to eliminate the barriers which prejudice and resentment have in the course of the centuries erected between Christians of the East and West.

To Anglicans and Protestants, Unitas reveals the genuine character of the Roman Catholic Church. Across the imperfections of men, it tries to make evident that spirit of fraternal affection and faithfulness to the teachings of Christ which is at the very heart of the Church's life and the manifestation of the Holy Spirit at work in her. Finally, Unitas keeps in close touch with the Ecumenical Movement, and endeavours to aid it in its quest for unity.

* * *

The Unitas Association has affiliated groups in Italy, France, Belgium, Canada, and Turkey. All that is necessary to form a group of this kind to further the aim of Christian unity is that a small number of persons of good will plan their organization, obtain the approval of their bishop, and then make their step known to the Central Committee of the Association in Rome.